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ABSTRACT

This publication contains the final report and workshop proceedings of a project which addressed (1) ways of providing a systematic rationale for vocational education, (2) developing skills of philosophical analysis, (3) utilizing critical analysis, and (4) identifying new directions for vocational education. The first two chapters contain an introduction to the project and a description of the methods and procedures used by the project staff to plan the workshop, select participants, conduct the workshop, and evaluate the workshop. The bulk of the document is composed of the workshop presentations, which are given in chapter 3. Among the ten presentations included are Perspective on the Problem: What is Needed, by Marvin Feldman; Interpreting Vocational Education: The Challenge for Teacher Education, by Carl Dolce; Frankena's Model--Explanations and Applications, by James Brown; and Philosophy and Policy Implications for Vocational Education, by Albert Paulter, Jr. The fourth chapter describes evaluation procedures used to aid in making adjustments in the program and to determine the effectiveness of the workshop. The final chapter contains workshop participant and project staff conclusions and recommendations for further study of the problem of philosophic re-examination. Appended material included a workshop program, resource notebook bibliography, and lists of recommendations made by each of the group sessions. (IRA)

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WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

Workshop Proceedings and Final Report

March 7-10, 1977

Hyatt Regency Hotel
Nashville, Tennessee

Project Director: Floyd L. McKinney
Associate Director: Katy Greenwood

June, 1977

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In cooperation with the
Texas Education Agency
and the
U.S. Office of Education

Conducted by
Vocational Education Programs
Texas A&M University

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PREFACE

This publication is a report of the project, "Workshop for Interpreting Vocational Education through Teacher Educator Inservice." The project addressed ways of providing a systematic rationale for vocational education, developing skills of philosophical analysis, utilizing critical analysis, and identifying new directions for vocational education. Included in this report are copies of the workshop presentations, participant recommendations for future actions, as well as the participant evaluation of the workshop.

It is hoped that the materials included in this report will serve as a reference source for those individuals interested in interpreting vocational education.

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ACKNOWLEDGEMENTS

The project staff wishes to express its sincere appreciation to the members of the project advisory committee for their valuable advise and assistance in planning and conducting the workshop. Their counsel and encouragement was most helpful.

Special appreciation is expressed to the small group leaders and facilitators: Dewey Adams, Darrell Heitzman, Charles Hopkins, Virla Krotz, Carl Lamar, Gene Love, Melvin Miller, Monte Multanen, Gene Norman, Dennis Nystrom, Lucille Patton, Mary Jenet Penrod and William Porter. To an outstanding group of presenters the project staff is most helpful.

Dewey Adams served as project consultant and his special help was evident in the success of the project.

Many persons supported the effort of the workshop through their letters of commendation and recommendations to continue the momentum of the workshop. Evaluators John D. Skinkle and Norman D. Ehresman provided project staff with on-going feedback throughout the workshop and F. Randall Powers articulated his analysis of the workshop with impeccable insight.

A special thank you is reserved for Donald Clark and Birgit Frasier at Texas A&M University. Dr. Clark's assistance as Associate Dean for Research in the College and Education and Birgit's service as project secretary contributed greatly to the project.

Finally the project staff wishes to express the greatest appreciation to a most dedicated and sincere group of workshop participants. It is ultimately their efforts that will make this workshop worthy of the expended resources.

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CHAPTER I

INTRODUCTION

The Problem

There is an urgent need for vocational education leadership to increase skills to interpret and communicate the purposes and goals of vocational education more explicitly and logically. It has been possible to hear with increased frequency that strategies and skills for interpreting vocational education to Congress, to practitioners in the field, and to the general public are weak and underdeveloped. This need has been emphasized by the National Association of State Directors of Vocational Education, the American Vocational Association, and the National Advisory Council for Vocational Education.

There appears to be a need for a broad-based re-examination of the underlying premises that support a philosophic rationale for vocational education. Some of the circumstances creating this need include:

(1) the inability of the field as a whole to react to adverse critics of vocational education, whether those critics are pointing to operational or conceptual modes of behavior in vocational education,

(2) the inability of vocational education leaders to proactively map out future direction based on theoretical bases which have gained consensual acceptance within the field,

(3) a lack of discussion and debate within the field regarding philosophic premises and issues, and

(4) a failure to articulate a philosophic position and communicate it to other educational groups, to Congress, federal agencies and to the general public.

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Dr. Charles Law, State Director of Vocational Education in North Carolina, has provided a major catalytic service. His challenge to other state directors in his compelling discourse, "A Search for a Philosophy of Vocational Education" (3) has created continuing discussion and debate within the National Association of State Directors. Law's paper emphasizes (a) the need for re-examination of philosophic premises, (b) the need to return to John Dewey's ideas for direction, and (c) the need to reject a reliance on Charles A. Prosser's principles for contemporary use. His arguments rely heavily on Arthur J. Wirth's interpretation of the philosophic issues dominant during the Smith-Hughes legislative era.

Marvin J. Feldman has persistently called for philosophic re-examination of vocational education. As a member of the National Advisory Council on Vocational Education, Feldman has been instrumental in formulating a position paper entitled "A Call for a National Policy of Vocational Education"(5) in which the following challenges were issued:

> "We urge policy-makers to acknowledge that there is no national policy for vocational education... What passes for policy is a piece-meal accumulation of vocational programs, frequently overlaid on a discredited pattern of general education..."
>
> "We have no clearly articulated national goals for vocational education..."
>
> "We call for a searching reassessment of our whole educational enterprise. We call for a reappraisal of the goals and accomplishments of American education at every level..."
>
> "We are not calling for a new program, or new appropriations. We are calling for reappraisal."

In responding to criticism of career and vocational education by Lazerson and Grubbs, Feldman warns in his article, Greening of Vocational Education (1) that vocational education has clearly outgrown its original rationale and achieved a new maturity, and that it needs a mature rationale to match. He

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urges:

> "We need a new outreach to the nation's thought leaders. We need a new rationale, solidly rooted in sound scholarship. We need a coherent national policy."

J. Lyman Goldsmith, retired Los Angeles City Schools Administrator, and Melvin Barlow, U.C.L.A. teacher-educator, collaborated on a project funded by U.S.O.E. in 1975 entitled Policy-Making for Vocational Education. They both see the problem as primarily one of lack of communication within the field. Both Goldsmith and Barlow claim that vocational education does have an existing philosophic rationale, the one that Prosser initially purported, and that this position is simply not familiar enough to the current group of practitioners. They advance the notion that the principles as defined in the period 1906-17 merely need reinterpretation from time to time to fit contemporary issues. They believe that those principles have been verified over time and must now be considered standards or basic truths. Goldsmith's article, Let's Have a Renaissance! Policy-Making is for Everybody, (2) makes this claim:

> "Let's not take for granted that everyone knows the basic principles of vocational education upon which policy is developed. The principles - the philosophy of vocational education (as vocational educators use the term loosely) were developed during the beginnings of the century; yet few vocational educators have reviewed and reinterpreted these statements in recent years..."

Arthur Lee summarizes and illustrates further the current demand for philosophic re-examination in Learning a Living Across the Nation (4). Lee believes philosophic re-examination should be one of the primary foci for the future.

It was against this background that the project was developed and the workshop planned and conducted.

Objectives of the Workshop

The outcomes of the project, in terms of outcomes for the workshop participants, were as follows.

A. At the completion of the workshop the participants will be able to:
   1. develop a statement on the need for vocational educators to possess philosophic interpretation competency,
   2. describe and use a model to assist:
      a. in determining the extent that philosophic interpretation is included in vocational education undergraduate and graduate courses, and
      b. in developing sound statements of philosophy concerning vocational education,
   3. identify appropriate curriculum materials,
   4. identify competencies needed by vocational teachers and other vocational educators for interpreting philosophy of vocational education, and
   5. identify new directions, including programs and activities, to bring new dimensions to the philosophic competency level of vocational educators.

General Plan of Operation

The project involved planning, conducting and evaluating a three-day workshop held in Nashville, Tennessee, March 8-10, 1977. The workshop program was planned so as to actively involve the participants in a variety of activities specifically designed to promote the achievement of the objectives for the workshop. The workshop program focused on (1) a call for philosophic interpretation, (2) understanding philosophic and policy questions, (3)

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utilizing a philosophic model in vocational education, and (4) a challenge for the future: developing a normative philosophic position.

Following major presentations the participants met in small group sessions where they discussed the points presented, arrived at a concensus position on critical points, and made recommendations for future actions.

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1. Feldman, Marvin J. The Greening of Vocational Education. Address presented at the joint meeting of the National and State Advisory Councils on Vocational Education, Washington, D.C., May 1976.

2. Goldsmith, J. Lyman, Policy-Making is for Everybody: Let's Have a Renaissance! American Vocational Journal, December 1976, 51, 18-20.

3. Law, Charles J. A Search for a Philosophy of Vocational Education. Paper presented at the meeting of the State Directors of Vocational Education, Washington, D.C., May 1975.

4. Lee, Arthur M. Learning a Living Across the Nation, Volume V. Project Baseline, Fifth National Report, November 1976.

5. National Advisory Council on Vocational Education. A Call for a National Policy on Vocational Education (Index Number 12). Washington, D.C., December 1975.

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CHAPTER II

METHODS AND PROCEDURES

ACTIVITIES OF THE ADVISORY COMMITTEE

The Project Staff met at the Cibola Quality Inn, Arlington, Texas on July 22-23, 1976. The purpose of the meeting was to select the ten members of the Advisory Committee who would be asked to provide direction and guidance to the project. In an effort to pay travel for members of the Advisory Committee from various geographical locations within the United States, it was decided to form an eight member committee rather than the ten member committee as suggested in the original proposal. Several persons served in an ex officio capacity with their travel to the meetings paid by their respective agencies.

Every effort was made to select members to the Advisory Committee who represented several subject matter areas within Vocational Education as well as various professional roles, i.e., vocational teacher educators, state department of education personnel, state and national advisory councils for vocational education, and university administrators.

The persons invited to serve on the Advisory Committee and the persons who served in an ex officio capacity are listed in Appendix A. The eight members of the Advisory Committee and the ex officio members met in Dallas, Texas on November 4-5, 1976. The objectives of the meeting were to:

1) become oriented to the purpose of the project
2) more fully understand their role as members
3) be brought up-to-date on national and state efforts in interpretation of vocational education

4) examine the proposed national workshop program

5) review target populations, outlines for conference presentations and suggested speakers

6) react to the plan for evaluation of the workshop

The Project Staff felt the need for an Advisory Committee to provide a broader perspective of opinions and reactions of qualified persons within the educational community so that the project staff could better utilize the knowledge and understandings of people within the community. During the Advisory Committee meeting, the importance of the project was stressed as a vital and critical function of the vocational education community, "not just another workshop." The agenda for the Advisory Committee meeting is found in Appendix B.

Planning the Workshop

The project provided a unique combination of staff from Texas A&M University and the University of Minnesota with a consultant from The Ohio State University. The Project Director and two graduate students were from Texas A&M University, the Assistant Director and one graduate student were from the University of Minnesota as listed in Appendix C.

Planning for the workshop was conducted during a series of staff meetings held on the Texas A&M University campus. The planning sessions involved brain storming, writing and re-writing, telephone calls, and much cooperation.

The workshop notebook was developed by the Assistant Director and the graduate student at the University of Minnesota. The production of the notebook was completed at Texas A&M University in cooperation with the University copy and printing center. The notebook served as the training packet for each of the workshop participants and was organized

by content areas which were also used in organizing the three-day workshop.

The Project Staff conducted several promotional activities to publicize the workshop as well as indicate the importance of having several groups within the profession represented through their attendance. Some of the promotional activities included:

1. *Printing and distribution of a brochure and flyer* - These publications included the objectives of the workshop, highlights, a tentative program and registration information.
2. *Article in the COMMUNICATOR* - This Education Professions Development (EPD) Consortium D publication provides an opportunity for each EPD National Project to report meetings and project plans. In Volume 3, Number 3, an article was printed entitled "Texas A&M University Conducts Workshop for Interpreting Vo-Ed."
3. *AVA Executive Board, National Association of State Directors, EPD 552 Directors, and EPD 553 Coordinators* - The Associate Director presented information about the workshop to these groups who were considered to be a part of the target population.
4. *Bicentennial Conference* - The Project Director made a presentation to selected persons attending the conference and distributed flyers to persons interested in registration information.

Survey of 552 Institutions

In planning the workshop, the Project Staff hoped to gain a better understanding of what was currently being done in university undergraduate and graduate level courses dealing with philosophy of vocational education. The idea was to collect information regarding the manner in which vocational education was currently being interpreted to practitioners.

Information was collected concerning the basic courses in each EPD institution which transmit philosophy, principles, or a history of vocational education. Each EPD Director was contacted and asked to designate a professor with main responsibility for teaching the philosophy of vocational education course. A survey instrument was provided for completion by the professor. Each was asked to provide a course outline or syllabus in a return envelope.

The results of the survey provided the following information:

a. The most common philosophy of vocational education offering was three semester hours in length with a vocational education course prefix.

b. There is seldom a preprequisite for a course in philosophy of vocational education.

c. A course in philosophy of vocational education was required for certification in approximately one-half of the 25 institutions responding to the survey.

d. The philosophy of vocational education course was designed to transmit foundation knowledge regarding history, principles and philosophy.

e. A wide range of references are used in the philosophy of vocational education courses.

f. New curriculum materials which would be useful in the teaching of philosophy of vocational education included competency-based individualized material, films and film loops, and simulations.

g. When ten descriptors were ranked with "one" indicating highest importance and "ten" lowest importance, there were discrepancies between the rank order on the survey instrument and the results of a review of the course outlines.

For example, the descriptor *review content of program/service areas* was ranked fifth in importance on the survey instrument and was found to be first in terms of frequency in the review of course outlines.

The descriptor *provides rationale for vocational education in relation to other education programs* was ranked first in importance on the survey instrument and was found to be seventh in terms of frequency

in the review of course outlines. List of ten descriptors in Appendix E.

The information provided in the course outlines supported the notion that much variety is present in courses dealing with philosophy of vocational education. Some effort at providing a scope and sequence with suggested references would be a useful resource for professors with a major responsibility in teaching philosophy of vocational education.

Selection of Participants

The USOE guidelines for the national project Interpreting Vocational Education suggested establishing criteria for selecting a cadre of participants to represent diverse audiences within vocational education, including but not necessarily limited to administrators, teacher educators, teachers, advisory council members, representatives of professional organizations, and other vocational leaders.

Letters announcing the workshop were mailed to persons listed in the above categories and to personnel from the Junior and Community College Association directory. Each of the EPD 552 project directors were contacted by telephone to confirm receipt of the workshop announcement and to encourage directors to come themselves and send EPD awardees if at all possible. Limited travel monies was often given as the reason several universities would not be represented.

Flyers and brochures were distributed to provide information about time, location, objectives of the workshop, and registration information. The flyer and brochure are found in Appendix D.

Conducting the Workshop

In a pre-session meeting, the Project Staff met to handle last minute details and organize for registration. The small group leaders met prior

to the workshop for an orientation as to their role and function and were provided an overview of the workshop objectives and program. The project advisory committee met prior to the workshop to be brought up-to-date on the workshop program and were encouraged to provide feedback at the end of the three days. A copy of the workshop program is in Appendix F.

Registration opened at 4:00 pm on Monday, March 7, 1977, in the Hyatt Regency Hotel, Nashville, Tennessee. A reception was held that evening to provide participants an opportunity to become acquainted.

All participants and speakers were provided a three-ring notebook containing a collection of references. Each reference section began with an introduction which participants were encouraged to read prior to the session in the workshop. The references dealt with philosophic interpretation, philosophic perspective, relationship of policy to philosophic interpretation, philosophic perspective, relationship of policy to philosophy, historical perspective, current critics, and current philosophic effort. A complete listing of reference materials is provided in Appendix G.

The workshop notebook also contained a section entitled Workshop Presentations where a short resumé of the speaker was provided and an outline for notes including questions for the speaker to clarify, information to discuss with group members, and ideas for further study.

The workshop format consisted of major presentations followed by small group discussion periods. Each participant was assigned to one of eight small groups. The leaders were Carl Lamar, Monte Multanen, Melvin Miller, Gene Norman, Gene Love, Dennis Nystrom, Mary Jenet Penrod and Lucille Patton. An attempt was made to assign to the small groups individuals with a variety of backgrounds and responsibilities. A list of the small groups appears in Appendix H.

The objectives for small groups and an outline for the small group meetings are found in Appendix I. The Project Staff felt it was necessary to provide some structure to the small group sessions in order to accomplish the objectives of the workshop. This opportunity for interaction was much appreciated by the participants in their evaluation of the workshop. Group sessions by vocational role are listed in Appendix J.

The workshop headquarters in the Hyatt Regency were open at all times with secretarial and research assistants available to assist the workshop participants. The meetings of the small group leaders and the advisory committee were held in the headquarters as were the project staff meetings.

Evaluating the Workshop

Four techniques were used to evaluate the workshop while it was in progress. Three workshop participants were chosen by the project staff as daily evaluators. These persons met with the workshop staff to provide feedback regarding positive comments and constructive criticism.

The second form of evaluation during the workshop was provided by an analyst. This person attended the entire workshop and provided perceptions at the closing session. The comments of the analyst are presented in Chapter III.

The third form of evaluation used during the workshop was the "Interpreting Vocational Education Inventory." During registration, each participant was asked to respond to the instrument which was intended to be a pre and post-test to measure changes in opinions about interpretation of vocational education. A copy of the instrument can be found in Appendix K. Analysis of the participant responses can be found in Chapter IV.

A "Participant Evaluation of the Workshop for Interpreting Vocational Education" was the fourth form of evaluation. Each participant responded to the form at the concluding session of the workshop. A copy of the form is in Appendix L. The responses of the participants are analyzed in Chapter IV.

Workshop Follow-Up Activities

Following the workshop, project staff completed several tasks. They were primarily interested in disseminating the outcomes of the project to key people within the vocational education community. They outlined the summary recommendations from the workshop in a letter to Dr. William Pierce, Deputy Commissioner of Occupational and Adult Education, Appendix M. Additionally, they outlined a memo to Mr. Lowell Burkett, Executive Director of the American Vocational Association, relaying the outcomes and recommendations from the project workshop, Appendix N.

Copies of the letters to Dr. William Pierce and Mr. Lowell Burkett were mailed to each of the workshop participants. A roster of all the participants is in Appendix O. A follow-up letter to each participant thanking them each individually for their enthusiastic involvement is found in Appendix P.

The project staff drafted a news release for State Affiliates of the American Vocational Association, Appendix Q, summarizing the outcomes of the workshop and identifying the participants from each state who might serve as resource persons within each state in activities related to philosophic development and examination.

Project staff outlined a rationale for federal funding for a three-year development project involving research, curriculum development, and training activities in the area of philosophic re-examination and development as part of the projects of national significance under the Education

Amendments of 1976, Appendix R. In addition, they asked USOE to seek out ways to provide funds in the interim between the end of the project on June 30, 1977 and whenever new federal monies would become available to make sure that communiques and basic development work would continue.

Contact was made with the American Vocational Association to arrange for a follow-up symposium of the Workshop for Interpreting Vocational Education to be held in Atlantic City, Friday evening, December 2, 1977 in conjunction with the AVA convention. A program will be planned for that symposium which will give an update on intervening activities that followed the workshop in Nashville as well as explore future activities.

CHAPTER III

WORKSHOP PRESENTATIONS

PERSPECTIVE ON THE PROBLEM: WHAT IS NEEDED

Marvin Feldman
President
Fashion Institute of Technology
New York

Paper presented at the
Workshop for Interpreting Vocational Education

March 8-10, 1977
Hyatt Regency Hotel
Nashville, Tennessee

TOWARD A PHILOSOPHY OF VOCATIONAL EDUCATION

I have been given a very humbling assignment today -- to discuss with you the need for a philosophy of Vocational Education and to provide a preliminary sketch of what the NACVE considers the elements of such a philosophy. I urge you all to keep your expectations in sync with my capabilities. I am much better able to articulate the need for a philosophy than to fill it.

Why do we need a philosophy of Vocational Education? Last fall, in Educational Review, two professors -- W. Norton Gurbb of Berkeley and Martin Lazerson of the University of British Columbia -- fired a thunderous broadside at career education and vocational education.

The article was as widely quoted as any I can remember. At the very time when work-related education was finally ascendant in the public consciousness, the article was cited as evidence that the vocational emphasis in education was illicit and ineffective.

The article was essentially wrong, but what is most remarkable is the confusion it created in the ranks of vocational educators. Many felt abused and defenseless.

We are not guilty of the particular sins of which these particular authors accused us, but many of us were not sure at first whether we were or not. Whenever our legitimacy is challenged, we are angry and disarmed.

We can read in the current issue of the widely read and respected journal, The Public Interest, an even more damaging broadside. The authors say, among other things, that career education "has mostly produced programmatic parodies of the original ideas." We will all be hearing more about this one.

These attacks are exposing a serious vulnerablility. We have no philosophy. We have no solid sense of identity and purpose. We do not always have a sure sense of our relationship to the other necessary aspects of education.

Our rationale has too often been simplistic and superficial. We have been inner-directed. We have talked to ourselves. We have been evangelists -- too often depending more on emotional appeals than on reason. We have insisted our task is to provide our students with 'job entry skills' and good attitudes toward work. This had led to even more confusion as to the definition of job entry skills being more concerned with social skills than vocational skills.

I see signs that Vocational Education is suffering from a serious identity crisis -- and for an unusual reason: Things vocational educators have said for years are becoming the new universals. The world has at

last taken a different view of us. Now we must take a different view of ourselves.

A wise man once pointed out that the specialist's most common error was to stretch the relevance of his speciality beyond its natural limits. We have, in our desperation for support and attention, too often implied that Vocational Education would solve all the problems of the world -- from ingrown toenails to peace of soul.

Nor are vocational educators alone. All education is under attack. Ivan Ilich seriously proposed the abolition of schools in De-Schooling Society and won the attention of a large audience. Geoffery Wagner writes about The End of Education. I was on a radio show recently with the author of "Alternatives to College." She believes Vocational Education may best be learned on the job.

The role of education is everywhere becoming blurred. It is proposed that people deserve 128 credits simply for being alive. Caroline Bird's Is College Necessary becomes an underground bestseller. One teacher lectures, symbolically, from Under the table.

In any case, Vocational Education has clearly outgrown its original rationale and achieved a new maturity. It needs a mature rationale to match. It needs, in short, a philosophy.

Through a variety of techniques, a philosophy aims to help people reorient themselves to a world torn by conflicting beliefs and attitudes. Plato, St. Thomas, Descartes, Whitehead and Dewey among others, have attempted just this, however different their methods and insights.

A search for a philosophy of Vocational Education is serious business. The history of western and eastern philosophy is a great story of how in the light of technical and cultural advances, philosophers have set about this endless task of reinterpreting people and their place in the world.

Vocational Education will not continue to prosper without its tacticians who are thinking people who will extend Vocational Education beyond the programs they found.

We have had our own philosophers in Vocational Education: Charles Prosser, Franklin Keller, Edgar Star Barney, many more. But if a philosophy is out of tune with a new shift in culture and technology it gives way to blind faith and becomes academic.

Let me reassure you at the outset that I am not using the term 'philosophy' in any finely drawn technical sense. I am using it simply in the easy, ordinary dictionary sense to mean a set of general principles to guide us in everyday affairs. A philosophy is to an educational administrator what the stars are to a celestial navigator. It is what gives us a sense of direction as we move toward necessarily more specific goals. I am using the term philosophy as meaning about the same thing as

a basic sense of purpose.

Goals are necessarily more specific. Policy is the practical expression of a philosophy. But, obviously, a philosophy has profound practical consequences. Someone said, "There is nothing so practical as a good theory." In the same way, there is nothing so utilitarian as a good philosophy.

Let me illustrate by giving you a brief statement of philosophy from another field.

> "We are as gods and we may as well get good at it. So far remote, power and glory -- as via government, big business, formal education, church -- has succeeded to the point where gross defects obscure actual gains. In response to this dilemma and to these gains a realm of intimate, personal power is developing -- power of the individual to conduct his own education, find his own inspiration, shape his own environment and share his adventure with whoever is interested. Tools that aid this process are sought and promoted by (this publication)."

This some of you may recognize as the statement of purpose of the famous Whole Earth Catalog. I cite it not because I wholly agree with it - I agree with it only in part - but because it contains, in a short paragraph, the elements necessary to a philosophy: A concept of the nature of man -"We are as gods"; a critical diagnosis of the human condition - remote, authoritarian organization is producing comparatively disappointing results: And a general prescription for constructive change - increased autonomy through enhanced competence. The statement then winds up with a practical program: The particular way (out of many) which the Whole Earth people have chosen to increase autonomy is through the identification and promotion of information and tools.

So when I say we need a philosophy, this, essentially, is what I mean.

Let me first provide a little context. I want to remind you how radically the circumstances have changed in little more than an instant of historical time. Less than a century ago - so recently that people now alive can still remember, this society was dramatically different. I need mention only a few of the particulars.

There was no occupational choice for the vast majority of Americans. Most people did what their parents and their parents' parents had done - they worked the soil.

Leisure - in any significant quantity - was available only to a highly visible, but numerically miniscule aristocracy. Most people, when they weren't working, were - necessarily - resting from work.

Most people died at an early age - heart-breaking numbers died as

children. Few lived to "retire."

A minority went to school. Illiteracy was commonplace. The masses of people were poor - not in the comparative sense we now use the term - but in a more absolute sense. Most people - only yesterday - were primarily concerned with survival.

Now, suddenly, it is different. While too many people have been left too far behind, the new American norm is mass affluence. People spend perhaps a third of their time working. In this sense, most people are not part-time workers. Millions of working people have historically unprecedented amounts of leisure. Life expectancy has doubled. Millions are retiring with decades of free time before them. Death in a growing family is a tragic exception.

Today most people have most of the resources of yesterday's aristocracies.

But many of our traditions and conventions took shape in this earlier, vastly different time. Society was composed of a handful of aristocrats and a great mass of uneducated, and - it was widely assumed - uneducable ordinary people.

Jonathan Baldwin Turner put it down bluntly and without apology in the 1880's:

> "All civilized society is divided into two distinct ... classes: A small class whose business it is to teach the true principles of religion, law, medicine, science, art and literature; and a much larger class who are engaged in some form of labor..."

It was with some justification widely assumed that most people had very limited capacities for participating in the affairs of the world. A writer friend of mine has put down some of these presumed limitations in a light-hearted way, as follows:

> "People in general are larcenous, insensitive to the needs of others, hopelessly narcissistic. They are given to reckless driving, indecent exposure and defacing public monuments. They are stupid except when they vote. Women are empty-headed, hysterical and unreliable. They make sense only in combination with an authoritarian male. Their place is in the home. They are malcontents and complain incessantly.
>
> Schoolchildren are lazy and mischievous and resist learning ferociously. They must be compelled to go to school, watched digilantly and forced to learn by stern negative incentives.
>
> Adolescents are irresponsible, unfit for serious responsibility. They must be watched carefully and locked into their rooms at night. They are prone to debauchery. They are

sex-crazed and self-destructive. They must be deprived of stimulants, depressants, firearms and pictures of naked people.

Employees are lazy, dishonest and rebellious. They would rather not work at all and work best when they are terror-stricken. They have no imagination. They must be carefully instructed how to perform the simplest task. Businessmen are greedy, crooked, base and unscrupulous. Their natural inclinations are to produce shabby or poisonous merchandise and overcharge for it. They will kill half the population and bankrupt the rest. Consumers are ignorant and gullible. They cannot tell a rotten apple from a good one. They believe everything they hear on television. Their most urgent appetites are for the things that are least good for them. Left to themselves, they would squander their wages on cotton candy, costume jewelry, dirty movies and fortune tellers."

Suppositions like these led to what has been called a "holistic" or organic view of society. A privileged, educated few became the brains of the society while the presumably less educable became, naturally, the brawn - their efforts directed by wiser specialists.

Last spring, I saw a breath-taking production of Henry V by the Royal Shakespeare Company. It was splendid in every detail, and Alan Howard's performance as Henry was magnificent.

The next day the New York Times carried an interview with Mr. Howard. "We live in a bureaucratic time," he said, "How long will people keep saying, 'It's not my job, it's somebody else's,' instead of 'shouldn't I be doing this myself?'

"In the play, Henry is frightened for his people because they assume that people in high places are iron men. That's the assumption behind our lack of responsibility: That there's somebody tougher, higher up, who knows how to make decisions."

Let me give you a hair-raising example. In 1972, a General Dynamics engineer wrote a memo to his boss about the cargo doors his company was making for the McDonnell Douglas DC-10. "It seems to me inevitable," he wrote, "That in the 20 years ahead of us, DC-10 cargo doors will come open... And I would expect this to usually result in the loss of the airplane."

Two years later, near Orly Airport, the cargo doors of a DC-10 did open, resulting, as predicted, in the loss of the airplane - along with the lives of 345 passengers and members of the crew.

Ask yourselves what is wrong with a society in which dozens of people know of this hazard - not one of whom acted on it decisively. They assumed that was somebody else's job. They behaved, in a sense, sub-humanly.

But now, happily, that mechanistic, manipulative view of society is giving way to another more realistic, humanistic view - one which sees each person as potentially independent and autonomous - capable of participation in all of society's processes, and education can thus be seen as a process of continuing liberation from incompetence, from ignorance, from alienation, from triviality, from irresponsibility, from apathy, from indifference. This has enormous significance to us as educators and is the clue to our search for an educational philosopy.

The practical arts were never intended as merely an exercise in busy work - work with the hands. There were some who at one time thouyht that we should give a student to Vocational Education when we gave up on him as a student. There were some school men who wanted Vocational Education to keep some young men and women out of mischief. And I am sure there were some economists who wanted Vocational Education in order to make the world safe for production.

Little wonder it is then that in 1977 we are confronted with the paradox of a society that contains in the aggregate more knowledge than mankind has ever possessed, at the same time displays greater irrationality than ever before. In primitive societies, hunting and pottery-making are the vocational skills. In comtemporary society, the skills needed are much more complex, and the use of the new leisure is as complicated as the work which produced it.

Yet within such complications we need to be reminded that civilized man is still an artisan. Man is above all an artisan. He makes things, shapes them, converts them, and employs them in an endless variety of ways. The practical arts are indispensable in that they advance the life of a people by providing necessary goods and services. Clearly however, a people cannot indefinitely consume or waste or destroy goods without exhausting themselves. So the practical ares are very much entwined with civil life that defines social ends and regulates the practical arts to meet those ends.

But there, perhaps, is the rub. I do not think a philosophy of Vocational Education can be developed in isolation from a general philosophy of education which cannot, in turn, be developed in isolation from a philosophy of life. In other words, we cannot answer the very large question about the purpose of Vocational Education without first answering some even larger ones.

E.E. Schumacher, author of the increasingly popular Small Is Beautiful reminds us that in Buddhist philosophy work has been carefully made integral to the larger scheme of things. He writes:

> "The Buddhist point of view takes the function of work to be at least threefold: To give a man a chance to utilize and develop his faculties, to enable him to overcome his egocenteredness by joining other people in a common task and to bring forth the goods and services necessary to a becoming existence." He continues, "To organize work in such a manner

that it becomes ... boring ... would be little short of criminal ... (indicating) a greater concern with goods than with people ..."

This is not an advertisement for Buddhism. It is simply a suggestion that we need to re-examine the meaning of work before we can fashion a new philosophy of preparation for work. It is a familiar dilemma.

John Baskin writes in the introduction to his beautiful book, New Burlington:

"I think we are all faced with two problems, and they are basic and countervailing: How to live honorably, and what to do to support an honorable life."

Do we work to live or live to work? Is there room in the same society for people who answer this question differently? Do people exist for society or does society exist to enable people to become more fully human - whatever that is?

We are all indebted to Dr. Charles Law who courageously began this debate nearly two years ago with his valuable monograph, "A Search for a Philosophy of Vocational Education." It did in fact create a good deal of discussion amongst my colleagues at NACVE. Dr. Law believes that our search for a philosophy should begin with John Dewey and have I have come to agree with him.

Dr. Law points out that Dewey, like so many great thinkers whose work has spawned a movement - Freud, Marx, Keynes - would have trouble recognizing his ideas as translated by his disciples. Lord Keynes was obliged to declare before he died that he was not a Keynesian. And Dewey, it seems safe to say, would probably not have been a Deweyite.

But I read Law's quotations from Dewey in the original form with awe. For example:

"Can a material, industrial civilization be converted into a distinctive agency for liberating the minds and refining emotions of all who take part in it?"

That is the kind of question we must begin to answer with a new and unfamiliar clarity. It is, I think, an eloquent expression of the absolute necessity for integrating our fractured approach to the business of education.

We have historically divided the arts to which we educate people into three separate domains: The practical arts, the liberal arts, and the fine arts. These three domains must now be integrated. To do so, we must see their inter-relationships much more clearly than we have ever seen them before. And we must bring them together in all our institutions.

The fine arts are the arts of transcedence. Their mastery provides a sense of depth, of mystery and majesty. They remind us that we can create more than we can comprehend. They free us from the anxiety of limitation.

We have educated large numbers of people in the liberal arts. But the practical arts and the fine arts have been reserved for a few. Now that must change. The education of isolated specialized elites is a thing of the past. The new mass aristocracy is demanding preparation for participation in the larger human experience, and we must provide it.

Arthur Wirth in his book about John Dewey and the separation of vocational liberal studies writes,

> "Dewey argued that the question of how to interrelate technical and liberal studies in American schooling was ultimately related to the question of what quality of life would obtain in American technological civilization."

Vocational Education has always been education for participation. We have taken people whose ability to participate in the world of work was minimal, and <u>enlarged</u> that ability by teaching practical skills.

We have taught our students, incidentally, a measure of <u>awareness</u> of the liberal arts, and a measure of <u>appreciation</u> for the fine arts. But awareness and appreciation are passive and non-participatory. And that is no longer enough.

People are now yearning to participate in the extension of our culture.

Is this a philosophy of Vocational Education? Of course not. It is simply a statement of where and how we might begin to look for one.

I don't want anything I have said to imply that we need feel apologetic.

Let me remind you of some familiar baseline facts:

- The nation's spending for Vocational Education is approaching $4 billion a year.
- Vocational enrollments exceed 13½ million.
- Nearly half the nation's high school students and nearly a third of the community college students are enrolled in vocational programs.
- Vocational enrollments are increasing much more rapidly than so-called academic enrollments.

What do these figures mean? They mean that Vocational Education is becoming the dominant mode of education in America. They mean that Vocational Education - the field you and I represent - is becoming the

nation's most basic industry.

This should be soul-satisfying for all of us. It is a tribute to the stubborn, sacrificial persistence of hundreds of anonymous advocates of work-relevant education. In a nation entranced by other more fashionable forms of education, vocational educators have insisted and re-insisted that the first step in human liberation must be liberation from a sense of uselessness - from dependency. And we have begun to prevail. Vocational Education has achieved a new legitimacy, a new acceptance and a new maturity. I for one am fiercely proud to be associated with it.

But it is all the more important that we get our fundamentals in order.

The practical arts are simply our point of departure. As we look at Vocational Education more closely, we will find that we are not teaching skills and skills alone. The days when so-called technical schools taught students a skill and only enough geography to find their way to work in the morning, are gone forever. Currently, the public seems to be asking for more job relevance in education. If by that is meant relevance to the exclusion of the liberal arts and the fine ares, we would join our Ivy League colleagues in the protest - that is, I think we would protest.

Which brings me to a final, more general, observation. There is - along with "Mary Hartman, Mary Hartman" - a new American obsession: The idea of accountability. Vocational Education will increasingly operate within an atmosphere of accountability. In the wrong hands, in the hands of people who are insensitive to the delicate dynamics of effective education, accountability can be a deadly weapon. That is why it is so urgently necessary for educational institutions to develop their own responsible standards of accountability. If we do not impose performance, we may find unsound, unworkable and unwelcome standards imposed on us.

I would like to end these remarks with a poem written in 1921. This is a poem by W.H. Auden. It is called "The Unknown Citizen."

He was found by the Bureau of Statistics to be one against whom
there was no official complaint, and all the reports on his
conduct agree that, in the modern sense of an old-fashioned
word, he was a saint,

For in everything he did he served the greater community except
for the war till the day he retired he worked in a factory and
never got fired,

But satisfied his employers, Fudge Motors Inc.
Yet he wasn't a scab or odd in his views,
For his union reports that he paid his dues,

(Our report on his union show it was sound)
And our social psychology workers found that he was
popular with his mates and liked a drink.

Auden then asks and replies as follows:

Was he free? Was he happy? The question is absurd:
Had anything been wrong, we should certainly have heard.

PHILOSOPHIC RE-EXAMINATION CONCERNS OF THE NATIONAL ASSOCIATION OF STATE DIRECTORS OF VOCATIONAL EDUCATION

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Paper presented at the
Workshop for Interpreting Vocational Education

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Nashville, Tennessee

PHILOSOPHIC RE EXAMINATION: CONCERNS OF THE NATIONAL ASSOCIATION OF STATE DIRECTORS OF VOCATIONAL EDUCATION

I am pleased to serve both as a participant and representative of the National Association of State Directors. Jack Struck had to cancel at the last minute. I personally was looking forward to hearing his remarks and challenge. However, he does send his greetings and extends best wishes for a productive workshop.

Although I was unaware of this opportunity until last evening, I will now attempt to describe the thinking of the State Directors of Vocational Education and their commitment. The issue of re-examination of our philosophical basis for Vocational Education is of high interest both to the National Association of State Directors and to me, personally.

Although I view this conference in a 'naive way', I would like us to leave with a re-examined philosophy that we would all be committed to. It is a complex topic; one that must not be approached hurriedly or carelessly, or in isolation from other constituents or the needs we face as people and society today. So, this morning I want to tell you of some of the work that has gone on within our association on this topic of philosophy; emphasizing why I feel it is so important that we undertake this task.

As I reviewed some of the papers prepared for this workshop and other writings about Vocational Education, there seems to be some general agreement that the philosophic base or rationale for Vocational Education did not change much from about 1917 to the early 1960's. During those years the leaders of Vocational Education basically accepted the scope and purpose of Vocational Education as an unchanging one.

Significant changes have come about in Vocational Education in recent years, probably from many reasons; however, the 1963 Vocational Education Act seems to mark the turning point.

We have had a tremendous increase in the number of persons being served by Vocational Education, consequently WE should expect to be challenged when Vocational Education now potentially involves the majority of our students in education.

For example, in my state, secondary Vocational Education currently serves almost 45 percent of our 11th and 12th grade high school students as compared to 18 percent in 1966. At the same time, post-secondary students and adults are taking vocational training in vastly increased numbers. This story is not limited to Oregon, it has essentially happened in all the states of our nation. We should expect to be challenged by our critics, and we ought to welcome such challenges as an opportunity to evaluate and substantiate the worth and contribution Vocational Education makes to individuals and society.

At the same time we have seen higher rates of unemployment in our nation. Our leaders have struggled to create jobs and prepare people for jobs. We have seen the initiation of remedial manpower programs with large amounts of Federal funds becoming available, which today will be praised and damned at the same meeting. Concurrently we still have parents and education leaders who are concerned that if we vocationalize our educational system too much we will limit opportunities for students rather than expand them a view I, for one, consider erroneous.

I need not remind you that across the country we have a crisis in education. In Oregon this current school year, we have had three school districts close their doors for a period of time, because they lacked adequate funds to conduct school. Therefore, it is important that we not only re-evaluate the role Vocational Education has in the total educational process, but we need to also help determine what a basic public education will be.

Every once in a while a statement is made that we can identify with because it gives us a new or reaffirmed perspective of our mission. I would like to share the following with you: "However extensive the list of needs served by education becomes, and however important these needs are, education cannot ignore the fundamental need of the student to function effectively in society. Unemployment and dependency do not build character, enhance appreciation of cultural heritage, or contribute to good citizenship. Quite the contrary, unemployment and dependency undermine and often destroy the other values with which education is concerned. So I would argue that preparing students to function effectively in productive jobs in our economy - helping to meet the economic need of the student and of society - is a fundamental responsibility of education." I am not sure that Congressman Quie's statement is philosophy - I will leave that to those of you who are philosophers - but I personally feel that in this period of time the challenge is not only to Vocational Education but to education in general. The concern is for all of us to work from a solid philosophical base that will serve our students better regardless of the different administrative structures and delivery systems we have in each of our states.

What have we, as a group of State Directors, done thus far? At our 1975 May meeting in Washington, D.C., Charles Law of North Carolina really provided the focal point when he presented his paper, "A Search for a Philosophy of Vocational Education." Charles challenged us not to respond to our critics in a defensive manner, but instead called for a national debate. He questioned and challenged us and got our attention. Let me quote from Charlie's original paper to give you a sense of his purpose.

> "If I seem to take to task our basic beliefs and tenets, I do so because I believe that those of us who practice vocational education should be responsible for and excited about exploratory, and perhaps, corrective surgery on the heart, bone and sinews of our program. At least we stand a better chance of intelligently wielding the knife, if a knife needs to be wielded."

As a result of his challenge the association created a task force on philosophy. This group met in North Carolina where most of our discussion centered on the topic: Should Vocational Education focus primarily on salable skills to enter the job market or should greater emphasis be put on the development of those skills which allow persons to adapt to changing needs?

At our September 1975 meeting in Colorado, three papers were presented by Charles Law, Byrl Shoemaker of Ohio, and Melvin Miller of Tennessee respectively. These selections are collected in your resource notebooks. During the September meeting we used the three papers presented and developed a brief working report for a philosophy for Vocational Education. I would like to share the following excerpts from the paper to give you an idea of our position:

> "Changes within our technological society now require formal preparation for work, for entrance into the work force. Vocational Education, therefore, must be a significant part of the educational system in our society."
>
> "We believe that a philosophy for Vocational Education must grow out of and be in harmony with a total philosophy of education for the individual and for the society in which he/she lives and works. The importance of the individual within an educational program is without question. The competencies and interests of the individual must be considered, but the opportunities within and needs of society in which the individual will participate must also be considered as Vocational Education programs are established."
>
> "A sound vocational program must be concerned with the employability of students upon completion of vocational programs. But Vocational Education must also recognize the needs of the individual for more than job entry to learn and personal and occupational responsibility are equally important and equally within the purvey of Vocational Education. These 'true salable skills', and the individual's capacity to transfer them regularly and usefully to his/her work and life needs throughout life, require that Vocational Education emphasize starting the individual with the concrete and moving her or him toward the more abstract."
>
> "The uniqueness of Vocational Education then is in its capacity to not only prepare people for work, but to enable them to develop the human 'change and coping skills' which are essential to occupational mobility and personal success over the long term of a working life."
>
> "Vocational Education starts with people of all ages and ability levels and ends with each person not only successfully employed on the job, but having the capacities to continue to learn,

regularly make objective and mostly accurate decisions about herself or himself, and able to transfer all his or her personal and occupational skills to meet the changing job requirements of a constantly changing technological society."

In summary, I wish to emphasize that the Director's Association is prepared to continue our efforts and re-examine the philosophical basis for Vocational Education and stand ready to cooperate with you and others in this important task.

INTERPRETING VOCATIONAL EDUCATION: THE CHALLENGE FOR TEACHER EDUCATION

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INTERPRETING VOCATIONAL EDUCATION: THE CHALLENGE FOR TEACHER EDUCATION

Although the focus of my discussion is upon the role of the teacher educator, I am convinced that teacher education cannot be divorced from its substantive field and the issues which exist within that field. Therefore, my discussion will focus first on the definition of the problem, then move into a consideration of the role of the vocational teacher educator, and conclude with some of the issues which should be addressed in vocational teacher education.

Problem Definition

How a problem is defined will determine largely the types of alternative solutions which are considered and the particular set of alternatives which are adopted. For example, during the early 1940's a major problem of the poor was thought to be that of substandard housing. This problem definition immediately focused attention on alternative means of providing more adequate housing. Slums were bulldozed and were replaced with concrete and brick high density public housing. By the 1970's, it had become apparent that the problem definition was incorrect and that the alternatives produced, in many cases, even more undesirable consequences than the original set of circumstances. During the 1930's through the 1960's, poverty was defined in terms of a lack of adequate income. Therefore, a system of public welfare was created. However, again by the 1970's, there has been realization that the problem was inadequately defined and that the fostered dependency upon public assistance was an unexpected undesirable consequence. Numerous other examples might be cited to illustrate the fundamental importance of problem definition including that in which the prevailing view was that a surplus of blood was responsible for many ailments, and the subsequent treatment was the application of leeches to suck off the surplus blood.

In Vocational Education, there have been too few attempts to define and conceptualize the problems. Currently, there seem to be two basically divergent viewpoints about the field itself. The first viewpoint, which is apparently held by a majority, is that Vocational Education has been defined and conceptualized adequately, and that the basic problems are those of translation to non-vocational educators and effective implementation of the framework of concepts already developed. Those who adhere to this viewpoint, by the very nature of the problem definition, will concentrate on interpretation and explanation and upon refining processes of implementation. An alternative viewpoint is that the basic problems of Vocational Education lie not in translation or implementation but in the initial definition and conceptualizations themselves. Those who adhere to this viewpoint will concentrate first upon definition and conceptualization and only subsequently upon interpretation and implementation.

The assigned title to this discussion, "Interpreting Vocational Education," implies the first viewpoint, that is that what is needed is an adequate interpretation or act of translation. Because I have concluded that the problems are those of definition and conceptualization rather than interpretation and implementation, I have taken the liberty of changing the title of this discussion from "Interpreting Vocational Education" to that of "Defining and Conceptualizing Vocational Education."

There are three characteristics of adequate definition and conceptualization:

1. the boundaries between those elements which are included and those elements which are not included are clearly drawn.

2. the conceptualization is holistic, that is the whole field is defined, the interrelatedness of the parts is described, and the whole is greater than the sum of its parts.

3. the conceptualization is heuristic, that is the conceptualization points to and stimulates the generation of new knowledge and insights.

In my judgment, the boundaries of Vocational Education are not clear and the field does not have the characteristic of holism. Is there such a field as "Vocational Education?" The answer to this question, at this time, is not clear. It is obvious that the traditional service areas exist, such as Vo-Ag, D.E., and T. and I. However, none of these apparently feels a common identity, and all appear to be creatures of definition and funding by federal legislation. Vocational Education, at this time, appears to be an aggregate of discrete service areas unrelated conceptually to each other and held together by the common bond of federal funding.

Vocational Education also has not manifested the characteristics of heurism. Historically, new service areas tended to develop as a result of political decisions in the Congress rather than as a result of prior conceptualization in the field. External rather than internal forces have stimulated attention to the handicapped, to those of limited English speaking ability, to minorities, to the elimination of sex role stereotypes, and to the disadvantaged.

Role of the Vocational Teacher Educator

Within the framework of this discussion, a barely adequate vocational teacher education program reflects, in a significant and fundamental way, developments which are currently taking place in the field. A dynamic vocational teacher education program would address itself, in addition to the current status, to boundary definition and to development of a holistic approach which is heuristic in nature. Moreover, the vocational teacher educator has a responsibility which

transcends that held by his counterparts in other fields of teacher education. Whereas such teacher educators as those in mathematics education are able to draw upon the substantive developments in the field of mathematics, as contributed by mathematicians, the vocational teacher educator finds no counterpart in the field of Vocational Education. Occupational analysis and classification, manpower projections, labor market trends, assumptions about worker productivity, task analysis, labor union developments, trents in management practices, technological developments in production, etc. must all be interwoven into a coherent substantive field. Economists, political scientists, sociologists, and psychologists, all of whom have contributions to make, do not really address themselves to a conceptualization of the applied field of Vocational Education. In addition to the problem of field definition, there is the problem of definition of the proper role of schooling itself in Vocational Education.

Activities in conceptual developments are part of the historical function of higher education. The potential direct contributions of practitioners, such as directors and local directors, are limited not by the capabilities or training of practitioners but by their role definitions and job demands. Practitioners, if they are to be successful, must be action oriented. Time and energy are absorbed in trying to get the job done. Furthermore, the practitioners cannot divert attention over long periods of time from concentration upon translation and implementation to definition and conceptualization. The vocational teacher educator, in contrast, is not thoroughly preoccupied with activities in an operating agency and can devote the needed time and energy to conceptual development.

Some Issues in Vocational Teacher Education

It appears that many vocational teacher education programs subscribe to the viewpoint that what is is what should be. History and philosophy are taught basically as interchangeable parts, and those parts are treated as identities with federal legislation beginning with the Smith Hughes Act. The history of Vocational Education transcends the United States and 1917, and such a view of history tends to be extremely limiting. In terms of standards used by philosophers, neither Vocational Education nor many of its traditional service areas has produced a philosophy, certainly not one which ascribes clear boundaries, is holistic, and heuristic.

If the framework of this discussion is correct, it would appear necessary that vocational teacher educators, particularly those involved in graduate programs, reexamine current approaches and utilize a framework similar to that presented earlier in this paper.

Of fundamental concern is that of developing adequate concepts to provide a vehicle for further thought. Immanuel Kant observed that perception is influenced by the lenses or concepts that we use. In other words, raw perception is not possible. In Kant's view, both

perception and conception are essential if the real world is to be understood; conception without perception is empty and perception without conception is blind. Suzanne K. Langer in Philosophy in a New Key stated the proposition in another way; she wrote:

> The formulation of experience which is contained in the intellectual horizon of an age and a society is determined, I believe, not so much by events and desires, as by the basic concepts at people's disposal for analyzing and describing their adventures to their own understanding (page 17).

As was pointed out by Herbert Blumer in his article "Science Without Concepts," it was the concept of the invisibly small which permitted the construct of microbes which led to the pasteurization process.

It would appear that instruction aimed at philosophic considerations would point to the need for more adequate concepts and for critically re-examining those concepts which are currently held. Concepts facilitate the capacity to reinterpret experiences in more meaningful ways, and concepts are closely related to a second essential characteristic in disciplined inquiry, i.e., the ability to raise appropriate questions. As Langer pointed out, a question is an ambiguous proposition which requires resolution. In other words, the asking of the question elicits the answer, and the framing of the question determines the nature of the response. If no question is raised in the first place, there will be no answer. As in any other field, vocational teacher education, if it is to be responsive to the needs of the field, must stimulate the disciplined development of new concepts, the re-examination of old concepts, and the framing of appropriate questions. Unexamined and implicit assumptions will have to be made explicit and tested where possible in the real world. Those who act on implicit assumptions, who simply supply the old unexamined concepts, who do not raise questions and who provide only "answers" base their approach on the assumption that the current system of thought is perfect and complete and that all is needed is, in fact, translation. Our experience, to date, does not appear to support this conclusion.

If the relationship exists between perception and conception, then a similar relationship is called for between the world of the practitioner and the world of the teacher educator. The experiences and perspectives of both are required if progress is to be made. Our ultimate aim should be toward the development of theory which both describes and predicts. Practitioners often rightfully dispargage "theory," because what is taught as "theory" is simply a collection of hunches and practices from prior years which might or might not be applicable to the real world. On the other hand, if what is meant by "theory" is that which both describes and predicts, then I can think of nothing more practical and useful. What could be more useful than the theory (now law) of gravity? What could be more useful to Vocational Education than a set of propositions which state that given X set of conditions Y set of consequences will follow? Such theory building with testing in the real world of practice would provide a sense of

direction for the field that it has not had heretofore.

The examination of assumptions, development of concepts, and posing of different questions, should prove helpful in defining the field. What is it that falls within the boundaries of Vocational Education and what falls outside of those boundaries? Is it the responsibility of Vocational Education to teach reading, computation, and writing, or should the vocational educator pinpoint responsibility for failures in instruction in these areas on other educators? Does Vocational Education involve training for any job? If so, what about prostitution? If not, why not? Are there certain types of training which should be the direct responsibility of business and industry rather than the responsibility of the schools? What are the relationships between Vocational Education and other aspects of education? Why is the Shakespeare loving plumber, the opera loving machinist, the creative writing carpenter viewed as an incongruity in our society? Does Vocational Education involve more than skill training? If not, why should the schools engage in such training? If yes, what else is involved? Why is work experience so important? What characteristics are expected to be developed by such experiences? Can the characteristics be possessed by those who have not had work experiences? Why should Vocational Education be defined in terms of sub-baccalaureate training?

To some of you such questions will sound impudent. To others such questions will appear to be silly. I challenge those in either of these categories to develop reasoned and defensible answers to those questions, questions which really reflect superficial rather than basic concerns. I submit that the answers even to these questions are not easy to develop.

Finally, I come to questions of value which are implicit in all aspects of human activity. Clarification of value questions is an important part of any field of inquiry. Questions of value range from those implicit in a code of ethics to those involved in providing Vocational Education for workers in industries which exploit employees through unhealthy working conditions and for poverty level wages. The Grubb and Lazerson article in the Harvard Educational Review and the response by Dr. Marvin J. Feldman reflect, in part, opposing value positions. One wonders how many students of Vocational Education have considered carefully both positions and have isolated these issues so that they can be dealt with.

I have little hope that a "philosophy" of Vocational Education can be developed within the next generation, particularly by any sort of group. Philosophies are not the product of "group think." A few years ago, I would have despaired even of envisioning a surfacing of consideration of philosophical issues. Today, I am not so pessimistic. First, the 552 EPDA program of professional development, in my judgment, has added a series of dimensions to many institutions and has stimulated further study by a group of inquiring and active individuals who have the potential for making significant contributions to the field. Secondly,

a workshop such as this one hopefully manifests a broad-based and growing concern about the meaningfulness and future directions of activities in the field of Vocational Education. The job to be done is a complex and difficult one. Vocational teacher educators in cooperation with their practitioner colleagues have a vital role to play. Success will require the best that we can muster, and rewards of successful effort will be a dynamic field which will play an even more significant role in the development of our society.

TOWARD A THEORY OF VOCATIONAL EDUCATION

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TOWARD A THEORY OF VOCATIONAL EDUCATION*

A complete theory of vocational education is a set of reasoned beliefs about the golas, policies, organization, curriculum, and methods of teaching and learning of a program designed to produce occupational competence. These beliefs range from specific course outcomes to hypotheses about the role of work in the social order and in the life of individuals. Such a theory would be capped at the highest level of generality by beliefs about the nature of knowledge, goodness, and beauty, which could be used to justify subordinate beliefs but would not themselves be justified by any higher theory. If justified at all, it would be by the lives of those who espoused these values.*

*For the most part I shall use vocational and occupational education interchangeably and not in the special meaning of the Smith-Hughes Act.

Such a set of beliefs and their justification is sometimes called a philosophy, but it may be less confusing to say that it is a theory of which the most general beliefs come from the standard branches of philosophy: epistemology, ethics, metaphysics, aesthetics. The difference is important because in most educational controversies, much of the evidence for conflicting beliefs comes from empirical data and generalizations. There is no point in raising philosophical issues if the controversy can be settled by facts or empirical theories about the facts. Sometimes the issue is out-and-out political or simply a practical one of space, personnel, or funding. The philosophical issue is raised when fact, prudence, and ingenuity fail to solve problems or resolve controversies, when the criteria of truth and goodness are themselves in question.

For example, if one argues that vocational training will increase income, the evidence is to be found in surveys. If one wishes to defend a project method teaching vocational education as against a lecture-laboratory approach, the evidence should come from studies on learning and learning theory. But when life outcomes are up for justification, there may be no answers in science or in fact. One may have to turn to philosophical theories of human nature and happiness, theories about what ought to be. For example, the work ethic cannot be justified by empirical studies alone, for it is an hypothesis about what life would be if it approximated certain ideals of character, and these ideals may not be amenable to empirical validation.

The claims of career education have come under attack recently because certain assertions or theories about society and role of work have been challenged.** Some of the arguments come from empirical studies; others

**Eleanor Farrar McGowan and David K. Cohen, "'Career Education'--Reforming School Through Work," The Public Interest, Winter, 1977. Cf. also W. Norton Brubb and Marvin Lazerson, "Rally Round the Workplace: Continuities and Fallacies in Career Education," Harvard Educational Review, 45:4, Nov. 1975.

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from ideologies about the virtues and deficiencies of a capitalistic society. Each side accuses the other of inadequate scholarship, a disrespect for the facts, and naivete. The controversy illustrates the scope of knowledge required of those who have a mind to engage in it. An adequate theory/philosophy of vocational education contains both the factual and scientific propositions relevant to its problems and the philosophical propositions by which all other propositions are assessed.

Theory vs. Policy

A well-worked out theory would provide vocational education with a consistent set of guiding principles, and this, in turn, might result in a consistent policy for action. However, there can be many well worked-out theories consistent within themselves but in conflict with each other. For example, it is quite possible to work out consistent theories of education based on a fundamental belief in the existence of an intellectual and moral elite, on the one hand, and on egalitarianism, on the other. There is really no way of fully reconciling them; their dissonance has perdured despite all efforts to harmonize it by the ideology of democracy. Yet a policy that did not combine them in some fashing would be in trouble.

Similarly, there is little hope of reconciling some Marxist views on the nature of knowledge and education with a nonpolitical theory of knowledge. The former finds the nature and test of science in the field and factory; the latter in a logical structure that is independent of, although relevant to the practical problems out of which it was born. The former believes that the questions as to what is good chemistry and what chemistry is good for are identical; the latter believes that there can be a political decision on the uses of chemistry, but not on its nature and structure. A policy of action, however, scumbles these theoretical destinctions and a program is adopted that claims the virtues of both views.

Policy to be effective in securing funds, power, and influence for vocational education has to be expedient, eclactic, compromising, sensible. Good policy settles for the best the situation can yield, and this means that principles may have to be postponed or suspended. But expediency, flexibility, and suspension of principle are precisely what a highly consistent theory or philosophical system ordinarily will not permit. For example, in the history of the vocational education movement, there has always been pressure to compromise between technical training and general studies; the first for an occupation, the second for citizenship. These ad hoc compromises have prevented the exploration of how general studies do in fact function in life and in work, with the result that the mixture never quite produces the quality of workmanship or citizenship that we would like. Here is an instance of compromise not yielding good policy and one in which tougher adherence to the distinction between the various uses of knowledge and schooling would be a better policy.* How badly

*For a more detailed analysis of the uses of schooling, see H.S. Broudy, Joe R. Burnett, and B.O. Smith, Democracy and Excellence in American Secondary Education, 1964.

vocational education needs or wants a well-worked out theory depends on how much its policy requires the clarification of its basic arguments.

Some Needed Clarifications

Perhaps the way in which a theory or philosophy of education functions can be illustrated by examining some of the arguments that have been advanced for vocational/occupational education. Its advocates have argued that:

1. Because the economic life of the social order is important, everyone ought to be trained for economic productivity in the schools. This is regarded as especially important for the disadvantaged youth.

2. Failure in one's economic role causes or contributes to delinquency, hence vocational training in the schools is justified on sociological as well as economic grounds.

3. The social order by affixing prestige and material rewards to certain occupations prevents or discourages young people from choosing vocations realistically, hence a massive program of vocational and personal counseling is justified.

4. The schools by their traditional allegiance to a literary, academic, bookish curriculum, have not given the proper attention to vocational training. Hence there should be a change, especially in the direction of secondary school vocational training for the academically limited pupil.

Let us consider some of the confusions that result when these contentions arenot clearly distinguished. The economic life of the Eskimo, we can assume, is important to the Eskimo, and if the Eskimos did not teach the young the vocational skills of the tribe, there would soon be no Eskimos. This is a truism. The important point is that the necessary occupational training can be accomplished by imitation and appreticeship. No one had to urge the Eskimos to undertake this type of education, for they did it anyhow. It was part of the milieu in which the young grew up. For one thing, almost everyone learned about the same occupational roles, although midwives and medicine men might be exceptions. For another, the tasks comprising a given occupational role were familiar, and the proper procedures could easily be demonstrated.

The know-how needed for the economic well-being of the group could be acquired and perfected without the benefit of formal occupational schooling. The simple moral of this example is that the importance of economic activity does not of itself imply an argument for vocational schools, programs, or curricula any more than the importance of breathing and exercise necessarily justify schools of physical education.

If this distinction seems trivial, then call to mind how often advocates of vocational schooling have rested their arguments on the importance of the economic functions of the social order and then prescribed the kind of training that resembled that which the Eskimo and similar cultures have been giving informally for centuries. On the other hand when the American socila system is charged with neglecting vocational education, it is often forgotten that at the professional level, such schooling is not neglected at all. They mean, one must suppose, a type of vocational training that is not professional,but which nevertheless cannot be picked up by merely living in the social order.

Nor is it helpful to mix up the need for facilities in vocational schooling that do not exist with the failure of young people to take advantage of the opportunities that do exist. Surely, these are different situations. In the first situation one is saying that James and Peter wish to become electronic technicians, but that regrettably they can find no course or no school inwhich to carry on the requisite studies. In the second situation, one may be scolding Susan and Mary for electing a classical course in high school when their abilities and station in life (as determined by scientific prognosis) point to the advisability of a business course. The answers to the problems of James and Peter lie within the educational wisdom and will of the community, but what is one to do with the alleged wrongheadedness of Susan and Mary?

For these reasons the strategy of justifying vocational education is less simple than it seems, and it may be profitable to specify the conditions that warrant new or improved programs of vocational schooling.

1. One must show that the proposed training requires formal instruction. The need for apprentice training not rooted in theory nor requiring theory for adequate performance, is not an argument for vocational schooling.* It is rather a plea to the Department of Labor to make suitable arrangements with industry and labor unions for apprenticeship opportunities.

2. It is necessary to show that the economy clearly and insistently demands certain categories of formal vocational training, that fac ilities are lacking to meet this demand or that they are rendered unavailable by virtue of high costs or unfortunate locations. For example, our economy seems to demand personnel trained at a sophisticated technician level, but in some localities, at least, facilities for such training are scarce or non-existent. On the other hand, certain vocational training facilities may be in excess of the needs of the economy (agricultural).

*Whether apprenticeship training is needed is another matter, and it is significant that even in England, a stronghold of apprenticeship, the Anglo-American Committee on Productivity recently recommended (without success) the shortening of apprenticeship from seven years to nine months and the increase of fundamental education.

3. One might show that certain occupations could be made more attractive by formal schooling. We have as yet done little to upgrade many of the service occupations for which there is adequate economic demand but which are not too low on the social scale to attract workers.

I am not now thinking of the euphemisms by which grave diggers evolved into undertakers and subsequently into morticians and by which janitors are transmuted into custodial engineers. More fundamental are the mechanisms by which an unpleasant but socially important task is made tolerable and honorable. Nursing, cleaning, disposal of the dead and of refuse, household and personal services of many sorts fall into this category. There is a constantly high demand for such services, but they are unpleasant and tend to fall low on the social scale. But they are not all equally low. Nursing is a prime example of a calling that has risen on the social scale through technicalization.

For there is no task so distasteful that routine,skill, and a uniform cannot transform. The sweeper of dung is low on the social scale; the technician who examines feces in the laboratory is not. Skill, knowledge, standardized procedures justified by knowledge together with a uniform, help to separate the unpleasantness of the task from the character of the performer, or to put it inelegantly, from rubbing off on him. For example, it is important that the performer of a personal service not be stigmatized as a body servant owing personal fealty to a master. Contrary to the common impression, depersonalization, not personalization, is the key to vocational respectability. The loyalty of the worker must be to the task, not to the person served. Even when an agency or firm boasts of providing personalized service, the personalization is so managed and routinized that it is depersonalized. The sleekly gracious airline stewardess is about as good an example as comes to mind. Any male traveler who construes her interest in him as personal is soon disillusioned. This may deflate the ego of the customer, but it does wonders for the ego of the worker.

Thus, although vocational ecucators cannot by simply taking thought, raise the social status of housework, practical nursing, gardening, and the like, they can, by taking thought, explore the possibilities of rationalizing standardizing, depersonalizing, and insofar as possible, intellectualizing these occupations. I take it that such study is properly within the province of graduate students and research workers in vocational education.

A good test case for educational policy is the predicament of the aged. What sort of education can forestall the emptiness of old age? The world of work tends to cast old people off; their limited knowledge of anything save their work leaves them vegetating in the sun if they can affort it and rotting in misery if they can't. Their future is short in years, but their days are long, and if their health is poor the nights are endless. What design of vocational education will give a decent promise that the intellectual, aesthetic, social, and moral resources of workers will flower when gainful employment is ended? One thing is certain, a combination of skill training and a smattering of general studies

in high school will not do. Are we ready to train vocational educators to provide a kind of general education that might do?

Not the least benefit that might accrue from a well-developed theory of education in general and of vocational education in particular is a more balanced assessment of educational reform proposals. Many of the educational reforms of the last decade have foundered because their advocates have ignored the social reality in which schools have to operate, and they have so distorted the traditional role of the school that failure of the innovation was virtually guaranteed. Performance contracting, vouchers, decentralization, moral education and half hundred other funded projects ignored what a reasoned theory of schooling could have foreseen. As a result, schools along with other institutions have lost much of their credibility. About all the public believes is that any well-founded project will provide jobs for the reformers.

There is no lack of models for theories of education. On the contrary, the plethora of models is witness to the pre-paradigmatic, chaotic state of the field. The model I am suggesting has the advantages of: 1. being organized around educational problems; 2. being amenable to systematic development; and 3. yielding materials in the form of selecting topics and literature out of which a wide variety of courses, seminars, and the like can be constructed. Among its disadvantages should be listed a fairly heavy theoretical load and the cost of time and other resources for its development.

A Model for the Preparation of Vocational Educators

A model for a theory of vocational education is virtually synonymous with a curriculum for the preparation of teachers and other professional workers (administrators, supervisors, researchers) in the field. The model includes two major sections: the foundational studies presumably to be required of all, and the speciality. Under the foundational studies we have the following matrix:

Divisions of Foundational Study

PROBLEMS OF	HISTORICAL	SOCIO-ECONOMIC	PSYCHOLOGICAL	PHILOSOPHICAL
Objectives				
Curriculum				
Organization				
Teaching-learning				
Research				

The dimensions of the study of the specialty are:

Cognate content: Subject matter studied because although not used directly in teaching or practice is related to it, e.g., demography, urban studies.

Orientation to specialty: Familiarization with history of the specialty, current working conditions, professional organizations, leading journals, community study.

Technical Skills: To be mastered and taught.

Teaching Skills/Strategies: Theory, laboratory, observation, and practice.

Internship: With supervision and opportunities for discussion of teaching and other professional problems.

In what follows the discussion will be limited to the foundational studies. A leading theme for these studies might be the role of work in a modern society. Several characteristics of the design should be noted.

1. It is problem-centered, a feature that distinguishes it from disciplinary studies, which are organized around key concepts and relationships. While there is no one best way of classifying problems, this one takes care of most of the issues that arise.

2. Some of the foundational dimensions are empirical or quasi-empirical. Some of the materials under the socio-economic dimensions come from the social sciences, but some may come from political science, which is not always scientific in the ordinary meaning of the term. Likewise, although the psychological dimensions are commonly thought of as empirical, it is difficult not to cross the line in philosophical theories of mind and knowledge, which often are not empirical.

3. Under the philosophical dimension can be included relevant materials from epistemology, metaphysics, value theory, logic, and ethics as well as social and moral philosophy.

4. The divisions indicated in the design do not mark off separate courses. How the material is to be organized for instruction is susceptible to a number of approaches, although the topics to be covered could very well remain constant.

While this matrix is fairly simple in design, the work of filling the cells is not easy. It requires not only a scanning of a wide range of materials, but also some kind of jury judgment as to quality and appropriateness for instruction at different levels. It does not prescribe a common course for every school or program, but it does serve as an inventory of problems that should be addressed and of topics and literature that have been judged suitable for dealing with them. Prepared by scholars in collaboration with vocational educator's professional organizations, it would have a legitimated authority.

This kind of unity is possible even though unity of ideology is not, even if it were desirable. Paradigm problems, standard literatures and topics define the field of a professional study. Agreement on these paradigms is more important than on the solutions of the problems themselves. Creative innovation occurs at the frontiers of the field when a new discovery changes the paradigms themselves, but as a rule the great innovators go through and beyond the standard problems and not around them.

For illustration, suppose we carry one problem through the matrix. Let us say that we are inquiring into the definition of objectives of vocational education. What can one say about the historical roles of work in the economy of life? What are the key literatures that might be studies at the undergraduate, graduate, in-service levels? For example, how did the English poor laws affect the development of vocational education?

In the second row, we ask about the role of work in the social and economic system. Does social status depend on birth, caste, or is there a system of meritocracy? How do various types of work rate in prestige and power? What has happened to the distribution of economic power as a result of collective bargaining? What is the relation of formal schooling and the credentialing system to economic success? What effect will women's liberation have on work patterns? Economists have been studying formal schooling as an investment.

The social aspects of work have been receiving a great deal of attention from sociologists and anthropologists as well as from political scientists so that the problem is that of selection of materials rather than a scarcity of them.

In the psychological row there is a wealth of writing and discussion of the personal satisfactions and dissatisfactions of work. The problems of the assembly line, the drudgery of rountinized work, the participation of workers in corporate decison making, the return of the craftsman, the aesthetics of machine industry are all relevant topics. The relation of work to leisure and the self image is receiving increasing attention. The list of topics is long, and the available volume of materials large. It will take a careful study of them to construct a curriculum that covers them adequately and yet economically.

The philosophical dimensions of work have been prominent in the discussions of the Puritan ethic in the 60's, and the change in the attitudes of the young toward steady employment in the last few years. Perhaps the most systematic way of exploring this dimension is to ask about the role of work (gainful employment) in the various value domains: the role in the economic deomain is familiar, but there is also the relation of work to health, recreation, civic obligations, the various affectional associations (the satisfactions of being with the work gang on and off the job). To what extent does the job develop or stunt intellectual growth, moral sensitivity, aesthetic satisfaction, religious commitment and practice?

In our culture work is likely to be everything or nothing. For some it organizes all the other values; friends, recreation, reading, political views revolve around the job. But for others, work is so routinized and so unsatisfying that it figures in none save the economic domain of value. A life style can be defined by the kind of values that dominate and subordinate all the others and work is a potent factor in determining the pattern that these values will take. How the various value domains are organized so that the individual actualizes them optimally is what is meant by the art of life, or, if you like, the quality of life. When the diverse values reinforce and facilitate each other, the quality of life is high, intense, rewarding and highly individual. When the value domains conflict or when they are attended to at random, there is the loss of energy and efficiency. In addition, life loses its direction and tension and therewith its significance and interest. In these dynamics of value, the role of work is always signficant positively or negatively.*

*A detailed analysis of the several value domains and their interrelations can be found in my Building a Philosophy of Education, 2nd ed. 1961.

In similar fashion the problems of curriculum, organization and methods of teaching can be studied in their historical, socio-economic, psychological, and philosophical dimensions.

Stabilizing the field even this much will help to clarify the problems and directions of vocational education if, as I believe, the confusions and conflicts within the field are occasioned more by disagreement of context rather than in technics. Or, to put it differently, our disagreements in education are largely in the way we construe the social reality and what it demands of our pupils and citizens in a highly complex, inter-dependent, tehcnologically sophisticated world. Vocational educators, and perhaps all citizens, can no longer understand this social reality without deliberate formal study; the television news is not enough. Nor is it safe to rely on the endless propaganda emanating from the vested interests of the right and left. Vocational education does need a theory/philosophy, but I hope that I have persuaded you that such a philosophy is much more than a credo of principles arrived at in annual conventions. On the contrary, it is a field of studies that takes effort to structure and even more to master. What can be decided in conferences and conventions is whether the effort is worth it.

FRANKENA'S MODEL--
EXPLANATION AND APPLICATION

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FRANKENA'S MODEL —
EXPLANATION AND APPLICATION

I was asked to explain Frankena's model for analyzing a philosophy of education. But in order to do that I'm going to have to say a few words about education, philosophy of education, and philosophical analysis.

First of all, let's draw a distinction between the process of education and the discipline of Education. The process is what teachers and administrators carry out and what pupils undergo. But the discipline is what studies that process.

Now, according to Frankena, the discipline of Education has three branches: the Descriptive Science of Education, the Normative Theory of Education, and the Analytic Philosophy of Education. The distinction between Descriptive Science and Normative Theory is based on a distinction between facts and values. Simply put, a fact is that which is the case, a value that which ought to be the case. Facts have to do with actual states of affairs, values with desirable states of affairs. For example, in the second Ford-Carter debate Gerald Ford asserted that Eastern Europe is not under the domination of the Soviet Union. Later he claimed that what he had meant to say was that the United States would never concede that domination. Now, Ford's original statement implied that the Soviet Union does not in fact dominate Eastern Europe. But his later statement implied that the Soviet Union ought not to dominate Eastern Europe; that is, Ford was attaching positive value to the concept of an Eastern Europe free of Soviet control. We might say, then, that in his original statement Ford simply mistook a value for a fact - a mistake motivated, no doubt, by wishful thinking. (Diagram #1)

Now, the Descriptive Science of Education "seeks to discover and systematize the various kinds of facts, generalizations, and explanatory theories pertaining to the ... process of education." This factual information will resemble the sort of information provided by such disciplines as History, Sociology, Psychology, and even Metaphysics or Theology. But the Normative Theory of Education "consists of judgments or propositions about the ends or values at which the ... process of education should aim." These value-judgments will resemble the sort of judgments made in such disciplines as Ethics and Aesthetics.

Now, there is a constructive form of philosophy of education which seeks to put together the facts and values of the discipline of Education in order to provide a basis for educational practice. But educational practice is a purposive activity which aims at certain ends and values. So both educational practice and constructive philosophy of education are normative enterprises. In fact, constructive philosophers of education like John Dewey are primarily contributing to the Normative Theory of Education!

Analytic Philosophy of Education, however, is essentially a second-order enterprise; it consists in the logical or philosophical analysis of educational theories and methods, the concepts and propositions in them, and the arguments used to justify them. In effect, it examines the form of the material whose content is supplied by the other two branches of Education. In this respect, it may clear up and sort out that material; but it cannot by itself add to that material or justify it. In short, Analytic Philosophy of Education cannot supply us with facts or values.

Of course, Frankena's model is part of an analytic philosophy of education. It is designed, in fact, to exhibit the structure of a constructive philosophy of education, this is, to lay out the reasoning by which

the philosopher has arrived at his normative conclusions. Such reasoning must take a certain form, a pattern first recognized by Aristotle in what he called the "practical syllogism". To take an example, (Diagram #2)

(1)	An appreciation of work is desirable.	Statement of the End
(2)	Having vocational skills gives people an appreciation of work.	Statement of the Means
(3)	We teach vocational skills.	Action

This form of reasoning was modified somewhat by John Stuart Mill:

(1)	We ought to make people appreciate work.	Normative Premise
(2)	We can make people appreciate work by teaching them vocational skills.	Descriptive Premise
(3)	We ought to teach people vocational skills.	Normative Conclusion

The point here is that in order to get a normative conclusion as to the way educational practice ought to proceed, we must have both a normative premise which expresses a certain valued end and a descriptive premise which expresses the means of achieving that end. For this reason Frankena's model has one line of boxes for normative statements and another line of boxes for descriptive statements. (Diagram #3) Notice, by the way, that the conclusion of one practical syllogism (e.g. C, from A and B) may in turn become the premise for another (C and D to E).

In order to understand the difference levels of these boxes, however, we have to consider Frankena's conception of the process of education. According to Frankena, that process consists in the deliberate cultivation of certain dispositions in the pupil, where these dispositions are regarded, at least by the educator, as having some positive value.

What is meant, then, by the term "disposition"? Well, normally we use the term to mean an inclination or tendency to do something. But Frankena uses the term in a broader sense which can best be explained by

listing the various sorts of things covered by the term. Besides habits and tendencies, like cleanliness and thoroughness, the list would include abilities, skills, and talents, like literacy and musicianship. Both knowledge and belief are dispositions, and indeed, the most popular conception of education portrays it as the transmission of knowledge and beliefs from teacher to pupil. Other dispositions include character traits, like honesty and kindness, attitudes and orientations, like scientific curiosity and religious faith, and finally values, by which I mean the acceptance of, and willingness to act according to, certain moral principles, ideals, and ultimate goals.

Now, a constructive philosophy of education will tell us, in effect, which dispositions are to be fostered in the educative process; so in analyzing such a philosophy our initial concern is to identify those dispositions. This is the function of Box C of Frankena's model. In filling in this box, we are describing the sort of person who the philosopher in question thinks ought to emerge from the educative process - the ideal "finished product", so to speak.

We can, however, raise two important questions about this "ideal person": (1) Why should we try to produce this sort of person rather than some other sort of person? that is, Why should we foster these dispositions rather than certain other dispositions? and (2) How should we go about producing this sort of person? that is, What are the best ways to foster these dispositions? (Diagram #4)

Now, the first question is probably the more important from a philosophical standpoint, for it requests a justification of the philosopher's views. This justification will consist in a practical syllogism involving the contents of Boxes A, B, and C. Box A will contain a normative statement of the ultimate goals, standards, or principles to be fulfilled, and

Box B will contain general theories and information (Usually about Man and Society) to the effect that fostering the dispositions in Box C will in fact promote the basic values in Box A.

The second question, however, is more important from an educational standpoint, for it requests a specification of policy. But specifying educational policy will again require a practical syllogism, this time involving the contents of Boxes C, D, and E. Box D will contain more-or-less specific theories and information (usually about the learning process) to the effect that certain methods or procedures are necessary, helpful, or sufficient to produce the dispositions in Box C. Box E will then recommend those methods or procedures to the educator. It may, in fact, list rules of procedure, guidelines, policies, plans, programs, and proposals as to teaching methods, school administration, and curriculum development.

Several points need to be made about the model now. First of all, the model may be used not only to analyze a philosophy of education, but also to assist in the development or defense of such a philosophy. The model cannot, of course, supply any content to such an undertaking, but it can clarify the form of it to the extent that one can see more clearly how to go about developing or defending one's own philosophy of education.

The second point to be made is that in order to analyze, defend, or develop a philosophy of education one may have to introduce additional boxes into the model. For example, in order to answer the question "Why should people appreciate work?" we might need a higher pair of boxes, A' and B'. (Diagram #5) And in order to answer the question "How should on-the-job training be conducted?" we might need a lower pair of boxes, D' and E'. Strictly speaking, then, the number of boxes is limited only

by the needs of the person using the model.

The third point to be made is that the policies in Box E need not be determined merely by the dispositions in Box C and the specific information in Box D. They may also be directly determined by the ultimate values in Box A and the more general information in Box B. (Diagram 6) For example, if Box A contained the normative statement that whatever product is produced on the job ought to be completely free of defects, and if Box B contained the descriptive statement that on-the-job trainees tend to make mistakes, then Box E might well contain the normative statement that people ought not to receive on-the-job training, even though it is the most effective means of acquiring vocational skills. In other words, certain more ultimate considerations may overrule the most efficient methods of training. I'll come back to this point later.

The fourth and final point to be made is that all the normative statements in a philosophy of education express the aims of education. The immediate aim is, of course, to carry out certain policies. But the intermediate aim is to cultivate certain dispositions, and the ultimate aim is to bring about a certain desirable state of affairs. When someone asks about the aims of education, therefore, we should try to find out which aims - that is, which level of the model does he have in mind?

Now, John Dewey's philosophy seems to present an immediate problem for Frankena's model. For according to Dewey, "Education as such has no aims." (DE 107) Or if it has any aim at all, that aim is "to enable individuals to continue their education." (DE 100) In Short, education is an end-in-itself. Close examination of Dewey's philosophy, however, reveals that he does, after all, treat educative activities in a means-to-end fashion. What he rejects is not the idea that education has any aims at all, but rather the idea that its aims have a fixed content which is

determined by forces outside the educative process. He would indeed object to the notion, for example, that the purpose of education is merely to prepare people for jobs. But he would admit, as we shall see, that there can be flexible aims within the educative process which give direction to educative activities.

What dispositions, then, should such activities foster? Well, first of all we should note that Dewey is a through-going empiricist, that is, he considers experimental inquiry to be the foundation of all thought and conduct. Whatever is to go into Box C of the model must therefore be approved on the basis of scientific research. The data from that research would, of course, go into Box B of the model. But because empirical research might at any time furnish new information pertaining to the dispositions to be fostered, any list of those dispositions would have to be merely tentative. In other words, the contents of Box C might have to be revised from time to time. Moreover, any dispositions whose status could not, even in principle, be affected by new empirical evidence would never make it on the list in the first place. Dewey would automatically rule out, therefore, such dispositions as the belief in supernatural entities, like God, Satan, and the Angels, the reliance upon nonempirical sources of knowledge, such as revelation or intuition, and the tendency to accept authority or tradition without question.

On the other hand, he would automatically rule in the disposition to rely on empirical sources of knowledge, a disposition Dewey calls "reflective intelligence". This disposition manifests itself in the process of reflective thinking, which Dewey defines as "the active, persistent, and careful consideration of any belief or supposed form of knowledge in light of the grounds that support it and the further conclusions

to which it tends." (HWT 6) What's more, this activity has a certain procedural pattern which resembles that of scientific method: When a moral or intellectual problem is encountered, one first clarifies and defines the problem, then formulates a tentative hypothesis toward a possible solution to the problem. Finally, after drawing out and evaluating the implications of that hypothesis, one actively tests it as a solution to the problem. (Diagram #7)

Of course, in order to carry out this procedure one must have certain skills: the ability to clarify and define a problem; the ability to formulate, evaluate, and test an hypothesis; and the ability to draw out the implications of a concept or hypothesis. In general, one must have the abilities of perception and control, that is, the ability to perceive the connections between various sorts of activities and their consequences and the ability to use those perceptions to control subsequent experience. This requires certain related dispositions: the ability to plan ahead; the discipline to control impulse and overcome distraction; the will to know everything relevant to the problem; the will to act upon the solution to the problem; the ability to deal effectively with obstacles encountered and resources available (a disposition Dewey calls "efficiency"); the wisdom to identify "the true, as distinct from the specious, good" (TML 37); and finally a certain strength of character, that is, "an abiding identification of impulse with thought, in which impulse provides the drive while thought supplies consecutiveness, patience, and persistence, leading to a unified course of conduct." (TML 36)

Now, Dewey cites a number of other dispositions which are virtually indispensible to the practice of reflective thinking but which are, in certain respects, moral virtues. Responsibility is "the disposition to

consider in advance the probable consequences of any projected step and deliberately to accept them." (DE 178) Straight-forwardness is the confident tendency to confront the problems of life directly, without evasion or diversion. Single-mindedness is "completeness of interest, unity of purpose," (DE 176) and absence of ulterior motives. With this disposition Dewey associates such virtues as honesty, sincerity, and intellectual integrity. Finally, open-mindedness is a willingness to consider any and every factor that might throw light upon the problem to be solved or help determine the consequences of acting a certain way. And with this disposition he associates such virtues as breadth of outlook, balance of interests, and impartiality.

But impartiality carries the list over into a distinctly moral realm. For impartiality and open-mindedness in the realm of morality are associated with equity and willingness to act on principle on the one hand and with tolerance and objectivity on the other. Moreover, Dewey commends several other essentially moral dispositions which might be associated, in one way or another, with an open mind: sympathy and love; conscientiousness (by which he means "interest in the direct companionship of others" DE 244)

Now, for the sake of simplicity we might divide this entire list of dispositions into two broad categories: the reflective intelligence and social concern are the two intermediate aims of education. The question now arises what Dewey considers the ultimate aim of education. That is, why does Dewey think that education should make people reflective and socially concerned:

Well, in keeping with his rejection of fixed or external aims, Dewey commends the dispositions we have named not merely because they

are conducive to some specific noneducative goal, like getting a job or becoming wealthy, but because they enable the individual to grow. "Since growth is the characteristic of life," he says, "education is all one with growing; it has no end beyond itself. The criterion of the value of school education is the extent to which it creates a desire for continued growth and supplies means for making the desire effective in fact." (DE 53) (Diagram #8)

But what does Dewey mean by "growth"? "The ideal of growth," he says, "results in the conception that education is a constant reorganizing and reconstructing of experience. It has all the time and immediate end, and so far as activity is educative it reaches that end - the direct transformation of the quality of experience." (DE 76) But this "direct transformation of the quality of experience just amounts to an increase in the meaning of, and control over, one's experience. This is why education should seek above all to cultivate the reflective abilities of perception and control, that is, the ability to perceive the connections between various sorts of activities and their consequences and the ability to use those perceptions to bring about desirable consequences and to avoid undesirable consequences. Having these abilities will, in fact, enable a person to test his experience for the most enduring values in it and, in this way, will provide him the means of attaining the Good Life. But this statement must be qualified. For Dewey the Good Life is not something distinct from education to which education is merely a means. "Education is not a means to living," he says, "but is identical with the operation of living a life which is fruitful and inherently significant." The Good Life is not, therefore, "an end to which studies and activities are subordinate means; it is (rather) the whole of which they are ingredients." (DE 239-40)

What is it, then, which makes a life "fruitful and inherently significant"? What, in other words, makes the Good Life good? Well, here again Dewey would not give, nor would he accept, any very specific answer to the question; for the specific content of the Good Life may vary from person to person, and from time to time, depending on the circumstances of experience. Nevertheless, Dewey does suggest that the most essential feature of the Good Life is enjoyment, by which he means, not a mere feeling of contentment or pleasure, but rather a profound sense of value in what one is doing - the feeling that what one is doing is ultimately worthwhile. Enjoyments of this sort, he says, "have a meaning and a validity due to the way in which they are experienced ... they generate no aftertaste of bitterness. Even in the midst of direct enjoyment there is a sense of validity, of authorization, which intensifies the enjoyment. There is concern to perpetuate the object of enjoyment which is radically different from mere anxiety to perpetuate the feeling of enjoyment." (QC 254)

What then is the source of such intense enjoyments? According to Dewey, they come from "conduct directed by insight into relations," (QC 267) by which he means just those activities in which one exercizes the abilities of perception and control. In short, education should cultivate a person's reflective intelligence, and above all his abilities of perception and control, so that he may come to experience that special type of enjoyment that is so essential to the Good Life.

It is worth pointing out, though, that Dewey does not regard the Good Life as merely an individual affair - something to be pursued only for oneself. You will recall that, besides reflective intelligence, Dewey commends a variety of social dispositions, among them sympathy, conscientiousness, and regard for the common good. A person with these dispositions

would tend to promote the Good Life for all, not just for himself. But Dewey seems to think that striving after the Good Life for all will only enhance the quality of one's own life. He therefore takes the Good Life for All as the ultimate aim of education. "The educational end and the ultimate test of the value of what is learned," he says, "is its use and application in carrying on and improving the common life of all." (NEHS 11) In this sense, Dewey is a utilitarian. that is, one who advocates the greatest good for the greatest number. But his conception of the Good Life is quite different from that of such classical utilitarians as Jeremy Bentham and John Stuart Mill.

Now that we have considered Dewey's account of the intermediate and ultimate aims of education we must turn to his account of the immediate aims of education. That is, what policies would Dewey put into Box E of Frankena's model? In order to appreciate the answer to this question we need to consider what Dewey would put into Box D of the model. For it is here, I think, that we would find a statement of the philosophical doctrine known as Pragmatism.

Pragmatism consists of three basic theories: a theory of mind, a theory of meaning, and a theory of truth. According to the theory of mind, the primary function of thought is to produce belief; but believing something is just a matter of being prepared to act as if it were so; thus thinking is fundamentally a practical activity. According to the pragmatic theory of meaning, when we make a statement (e.g. "The ice on the lake is thin") what we mean is that if we perform a certain action (e.g. walking out on the ice) we'll experience certain consequences (e.g. falling through the ice). Thus meaning is a practical matter too. Finally, according to the pragmatic theory of truth, a statement is true just in case performing

the relevant action (i.e. walking out on the ice) does in fact result in the expected consequences(i.e. falling through the ice) and false if it does not. Thus even truth is a practical matter!

Given this account of the practical nature of thought, meaning and truth, it is not surprising that Dewey should consider experimentation to be the most important feature of learning. Nor is it surprising that Dewey's followers have adopted the slogun "Learn by doing!" For Dewey thinks that learning can occur only where the pupil is actively engaged in the subject-matter, that is, where he is doing something with it in order to grasp its meaning or to test its truth. What most repels Dewey is the idea of a teacher merely lecturing or drilling his pupils, who sit passively listening or trying to memorize cut and dried material. Instruction of this sort is not only ineffective, in the sense that it fails to develop the disposition of reflective intelligence, but also damaging, in the sense that it tends to foster the very dispositions which Dewey finds least desirable: supernaturalistic beliefs, submission to authority, reliance on nonempirical sources of knowledge, ect. For Dewey the job of the teacher is not to program his pupils or to stuff them with facts and figures, but rather to guide them toward discoveries of their own and, in this way, to help them develop their own methods of discovery. In order to accomplish this purpose, however, the teacher must present his pupils with problems which they feel a genuine need to solve, provide any information that will help them to cope with the problems, and give them a chance to test their solutions through experience.

Of course, one of the problems with this approach is that it seems more appropriate to higher education then to the elementary education for which it is usually proposed. After all, how can we motivate children

to pursue such constructive activities? Dewey's answer seems to be that we must first gain some insight into the abilities and natural interests of the child and then channel those abilities and interests into activities which result in gain of knowledge and development of reflective skills. This does not mean that the teacher should neglect the development of discipline and self-control; nor does it mean that he should tempt his pupils with various sorts of rewards. Dewey thinks that discipline and self-control can be developed within the framework of natural interests; for in trying to solve a problem in which he is genuinely interested, a child will quickly discover that mere trial and error will not do and that he must approach the problem more thoughtfully and systematically. As Dewey himself puts it, "The alternative to externally imposed inhibition is inhibition through an individual's own reflection and judgement." (EE 64) As for the use of rewards, Dewey is opposed to all forms of extrinsic motivation in education, especially reward and punishment. "All genuine education," he says, "proceeds by engaging the mind in activities worthwhile for their own sake." (HWT 87)

Dewey's solution to the problem of motivation, then, is to use, rather than to suppress, the childs natural interests. And education has had to resort to the suppression of natural interests is that it has always divorced schoolwork from life outside the and treated it as preparation for some remote goal in adult life. Dewey maintains, on the other hand, that "learning in school should be continuous with that out of school." (DE 358)

Now, there is one other important feature of Dewey's approach to be considered, namely, his emphasis on Democracy in the Classroom. According to Dewey, education is preeminently a social function and, as such, must reflect a social ideal. From his point of view that ideal is democracy,

for as he himself puts it, "Democratic social arrangements promote a better quality of human experience, one which is more widely accessible and enjoyed, than do non-democratic and anti-democratic forms of social life." (EE 34) But in order for a democratic society to perserve itself it must insure that its people have the ability and the desire to make decisions freely and responsibly, and such dispositions can be cultivated only through an educative process that is equally cooperative and free. Dewey is therefore opposed to authoritarianism in the classroom: the teacher is not to govern his class like a dictator, issuing commands and information to be accepted without question; rather, he is to participate in his class, somewhat as we are participating in this conference, encouraging his students along the path of discovery through cooperation and free interchange of ideas. But this is not to say that the teacher should have no authority in the classroom; it is simply to say that his authority should consist in the intellectual seniority he has over his pupils rather than in the power he has to make them do what he wants. When Dewey talks about equality in the classroom, he does not mean equality of power, but rather equality of submission to the test of experience. And the teacher, like his pupils, must submit his own ideas to the test of experience rather than, like the Pope, donning a mantle of infallibility.

In view of what I've said so far about Dewey I think we can now put a simplified version of his philosophy of education into Frankena's model. (Diagram #9)

With this account of Dewey's philosophy in mind, let's now turn to his views on vocational education. It seems to me that Dewey has a rather negative attitude toward vocational education as it is usually conceived. On the usual conception, vocational education is taken to be a form of

training designed to equip a person with the specific skills and work-habits he needs to pursue gainful employment in some particular occupation. But Dewey takes the attitude that "nothing could be more absurd than to try to educate individuals with an eye to only one line of activity." (DE 307) Yet I don't think that he rejects the idea of vocational education altogether; he merely rejects the way it is usually conceived and carried out. He might, for example, accept David Snedden's definition of vocational education as "any form of education, whether given in school or elsewhere, the purpose of which is to fit an individual to pursue effectively a recognized profitable employment, whether pursued for wages or otherwise." (VE 535) But he would, and in fact did, reject Snedden's proposals for carrying out such a form of education.

But in order to bring this out most clearly, it might help to put Dewey's own philosophy of vocational education into Frankena's model. However, there are certain technical problems to be overcome before we can do this; for it is not immediately clear how a philosophy of <u>vocational education</u> can be put into the model.

We might, of course, adopt the following strategy: Since the general aim of vocational education is to prepare people for work, and since every form of work has some end to be accomplished, a philosophy of vocational education will simply identify that end, then specify the skills and work-habits needed to accomplish that end, and finally propose certain methods of cultivating those skills and work-habits. (Diagram #10)

The problem with this account, though, is that it ignores a very important feature of vocational education, namely, its <u>social</u> function. In order to clarify this function, let me give you an example. In his book, <u>Vocational Education in a Democracy</u>, Charles Prosser puts forward

sixteen general theories of vocational education. Now most of these theories have to do with the most effective means of training people for work. For example, the first theory states that the enviroment in which a person is trained should resemble very closely the environment in which he will work. This theory will therefore go into Box E of Frankena's model. But the ninth theory states that people should be trained only to meet the current demands of the job-market; that is, they should not be taught work-methods that are more efficient than those currently in use, nor should they be taught work-habits that presuppose more desirable working conditions than those currently obtaining. Now why would Prosser want to say this? Well, it may be that training a person to be more efficient or more finicky than working conditions will allow would lead to personal frustration and ultimately to social unrest. But these are social or political considerations; they have nothing to do with the ends of the vocation for which the person is being trained. It appears, then, that certain methods of vocational training may be determined more by social utility than by vocational efficiency. Indeed, some policies of vocational education may even be determined by moral considerations. For example, if Ethics courses became mandatory in Law schools, we may attribute that policy to a widespread moral reaction to the Watergate Affair.

We need therefore to draw a distinction between those vocational aims which have to do with job-efficiency and those which have more to do with the quality of work experience. When we say, for example, that vocational training should give a person certain skills and work-habits, what we usually mean is that it should make him an efficient worker. But an efficient worker is not necessarily the best worker for the job, for he might be dishonest or contemptuous of his fellow workers. We might therefore

want vocational education to foster such traits as honesty and sociability, traits that would have little to do with vocational efficiency but much to do with the quality of the work environment. To justify this policy, though, we would have to point to certain moral or social ends distinct from the ends of the vocation itself. Moreover, we might have to supplement the methods of efficiency-training with certain methods especially suited to the cultivation of such moral or social virtues as honesty and sociability. Indeed, we might even have to reject certain methods of efficiency-training because they tend to interfere with the cultivation of those virtues. This is precisely what Dewey is doing, in fact, when he rejects the idea of education for only one line of activity.

It seems to me, then, that we need to modify Frankena's model somewhat in order to take into account this quality of aims. (Diagram #1) But let's consider some of the more important features of this version of the model:

EXPLANATIONS AND EXAMPLES

1. A'B' - A In most societies human beings need food, shelter, and clothing in order to survive. But human survival is generally taken to be an "ultimate value". This ultimate value therefore determines, and confers value upon, the ends of such vocations as farming, carpentry, and tailoring.

2. A'B' - C Social standards may dictate that a vocational trainee acquire certain dispositions (e.g. literacy or sociability) which have little or no bearing on his work-efficiency. The actual cultivation of these dispositions will, however, be the task of a more general education such as that provided in the elementary schools.

3. A'B' - C' Social standards may also rule out the cultivation of certain skills and work-habits. For example, the advertizing profession, but most people in our society would object to the suggestion that advertizing trainees should deliberately be taught to be deceitful.

4. AB - C The ends of the vocation will determine the skills and work-habits necessary or helpful to efficiency on the job. For

example, since healing is the end of Medicine, a doctor will be taught the surgical skills, diagnostic techniques, etc. he needs to heal people most effectively.

5. CD - E The skills and work-habits to be cultivated will determine the most effective means of training. For example, the best way to train an auto mechanic is probably to have him work on cars in an on-the-job training situation.

6. AB - E Some methods of training may conflict with the best means of promoting the ends of the vocation. For example, on-the-job training may be the most effective way to train auto-workers; but since on-the-job trainees tend to make mistakes, this method of training may result in poorly built automobiles. The ends of the vocation may therefore dictate a less effective training method.

7. C'D - E In some cases the most effective means of training a person may produce certain undesirable "side-habits" or even prevent the cultivation of more generally desirable dispositons. For example, Dewey thought that specialized vocational training would not only foster the undesirable disposition of blind obediance to authority but also inhibit the development of the more generally desirable dispositions of reflective intelligence and social concern.

8. A'B' - E Some methods of training may violate certain moral principles. For example, the most effective means of training a person to operate a certain machine might be, first, to brainwash him into considering himself part of the machine and, then, to condition him in its operation by giving him electrical shocks whenever he made a mistake. But regardless how efficient this method made its trainees, it would never be morally acceptable.

I think we can now use this version of the model to analyze Dewey's philosophy of vocational education. (Diagram #12) Now, Dewey admits that "the only adequate training for occupations is training through occupations,: (DE 310) and he even acknowledges that the "key to happiness" is "to find out what one is fitted to do and to secure an opportunity to to it." (DE 308) Nevertheless, he says, "To predetermine some future occupation for which education is to be a strict preparation is to injure the possibilities of present development and thereby reduce the adequacy of preparation for a future right employment." (DE 309) Dewey is therefore opposed to the specialized sort of vocational training advocated

by people like Snedden and Prosser, not so much because it is ineffective, but because it ends to interfere with the development of reflective intelligence. Repetition and drill of the sort recommended by Prosser, for example, may promote a certain machine-like efficiency in a worker; but it will not give him the insight and versatility to adapt to changing working conditions; indeed, it may even undermine those abilities. "There is doubtless a tendency," says Dewey, "for every distinctive vocation to become too dominant, too exclusive and absorbing in its specialized aspect. This means emphasis upon skill and technical method at the expense of meaning. Hence it is not the business of education to foster this tendency, but rather to safeguard against it." (DE 308) In short, specialized vocational training may be effective in the short run, but in the long run it will inhibit a person's growth to the extent that he will be unable to attain the Good Life.

On the other hand, specialized vocational training has begative social connotations for Dewey. For one thing, the method of training is too authoritarian: it is designed to promote a certain docility in the worker, so that he will carry out without question the tasks set to him by his employers. It is also designed to impede reform, as evidenced by Prosser's ninth general theory of vocational education, which we discussed earlier. As Dewey puts it, "Any scheme for vocational education which takes its point of departure from the industrial regime that now exists is likely to assume and to perpetuate its divisions and weaknesses, and thus become an instrument in accomplishing the feudal dogma of social

predestination." (DE 318) This "feudal dogma," by the way, is a manifest in the separation of vocational schooling for the working class from liberal schooling for the leisure class - a separation which tends to undermine the democratic tradition which Dewey considers so essential to the Good Life for All. In short, specialized vocational training may supply the immediate needs of the existing industrial system, but in the long run it will only thwart the development of social concern and prevent the attainment of the Good Life for All.

What then does Dewey propose for vocational education? His answer is quite comprehensive: "An education which acknowledges the full intellectual and social meaning of a vocation would include instruction in the historic background of present conditions; training in science to give intelligence and initiative in dealing with material and agencies of production; and study of economics, civics, and politics, to bring the future worker into touch with the problems of the day and the various methods proposed for its improvement. Above all, it would train power of readaptation to changing conditions, so that future workers would not become blindly subject to a fate imposed upon them." (DE 319) Accordingly, Dewey recommends that vocational education be carried on as part of a general education which seeks above all to foster the dispositions of reflective intelligence and social concern. This kind of vocational education will "utilize active and manual pursuits as a means of developing constructive, inventive, and creative powers of mind. It will select the materials and techniques of the trades, not for the sake of producing skilled workers for hire in definite trades, but for the sake of securring industrial intelligence." (ET 132)

Now, without actually going into the merits and demerits of this

program, it seems to me that we are entitled to ask a number of questions about it: (1) Does Dewey reject specialized vocational training everywhere and at all times, or just in the public schools and up to a certain age? (2) What does he propose to do with people who simply don't have the native intelligence to think reflectively in the manner he has specified? and (3) How does he propose to prepare people to make a living in the existing industrial system, whether or not they will want to reform it in the future? These are questions to which Dewey never really gave a clear answer. And I leave them for you to ponder in your group sessions.

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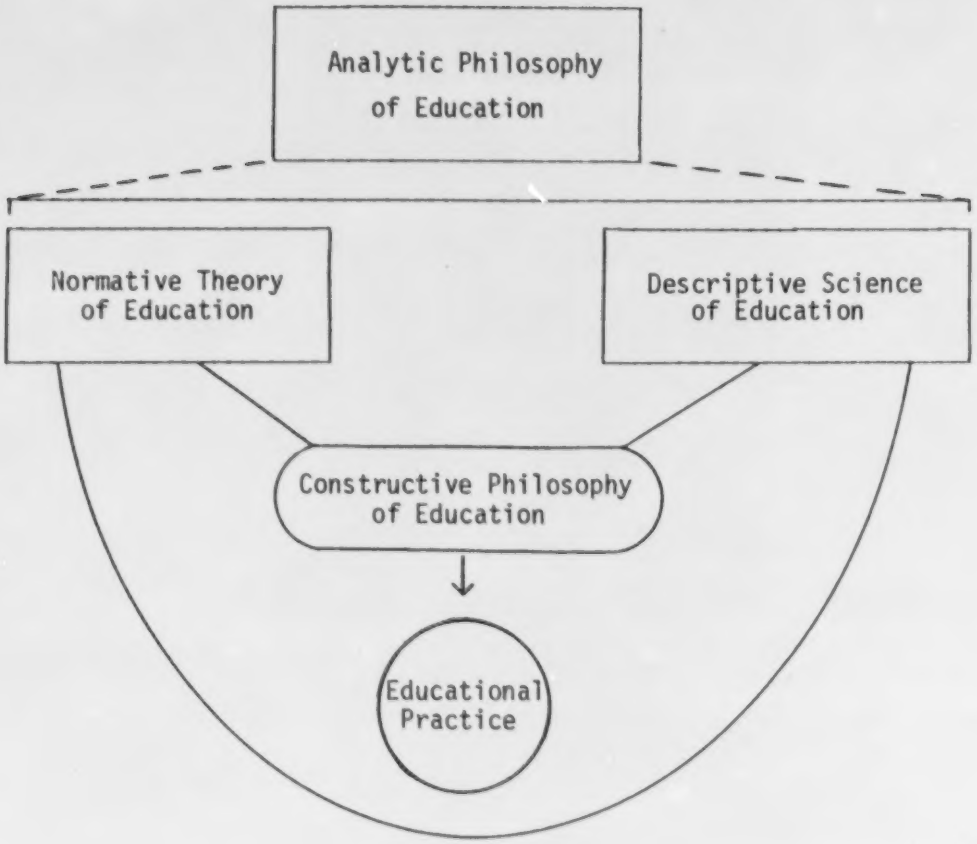
DIAGRAM #1

Frankena's Model for Analyzing Educational Philosophies



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Ann Arbor, Michigan

DIAGRAM #2 — Practical Syllogism

Aristotle's Version:

(1)	An appreciation of work	(statement of the end)
(2)	Teaching vocational skills promotes an appreciation of work	(statement of the means)
∴ (3)	We teach vocational skills	(action)

Mill's Version:

(1)	People ought to appreciate work	(normative premise)
(2)	Teaching vocational skills helps people to appreciate work	(descriptive premise)
∴ (3)	People ought to be taught vocational skills	(normative conclusion)

DIAGRAM #3

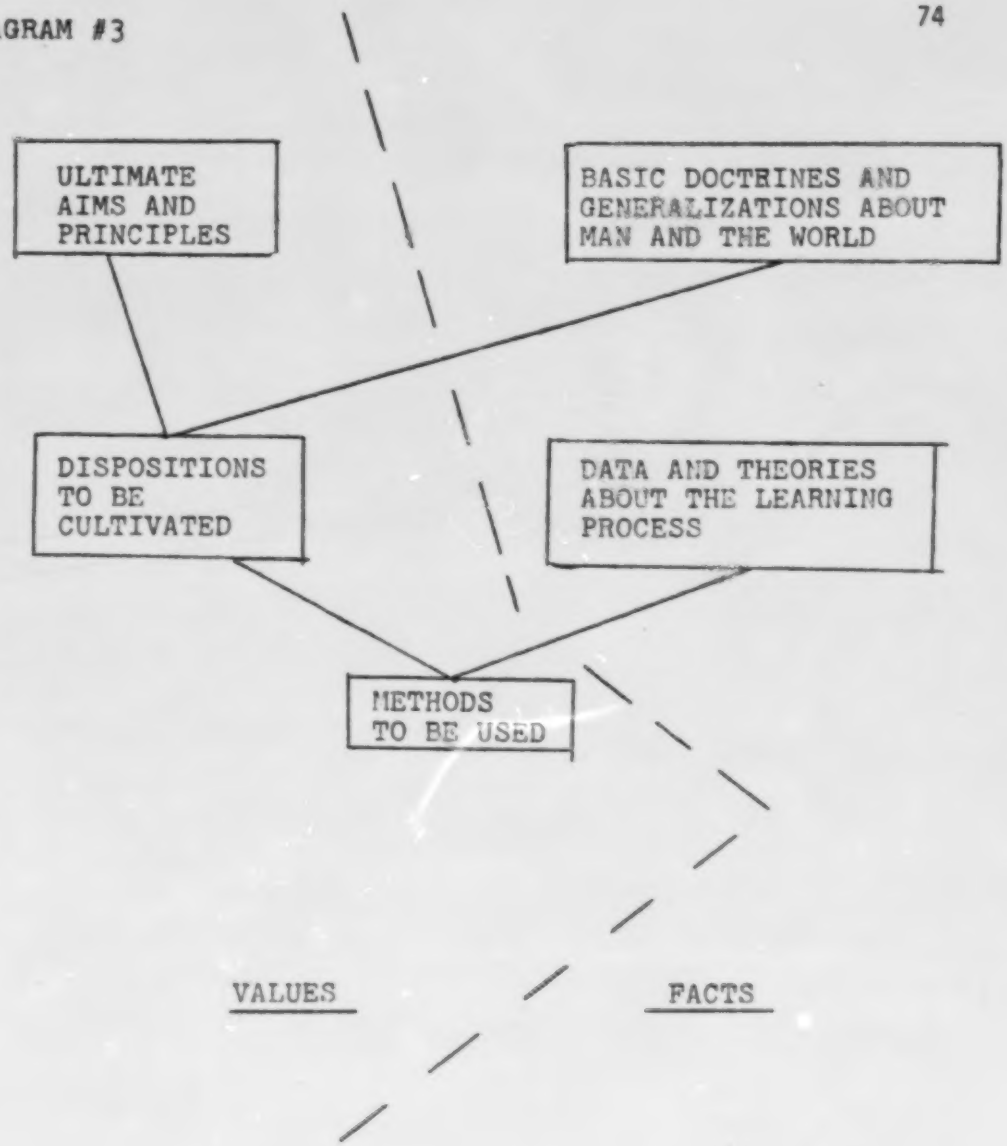

ULTIMATE AIMS AND PRINCIPLES
BASIC DOCTRINES AND GENERALIZATIONS ABOUT MAN AND THE WORLD
DISPOSITIONS TO BE CULTIVATED
DATA AND THEORIES ABOUT THE LEARNING PROCESS
METHODS TO BE USED
VALUES
FACTS

DIAGRAM #4

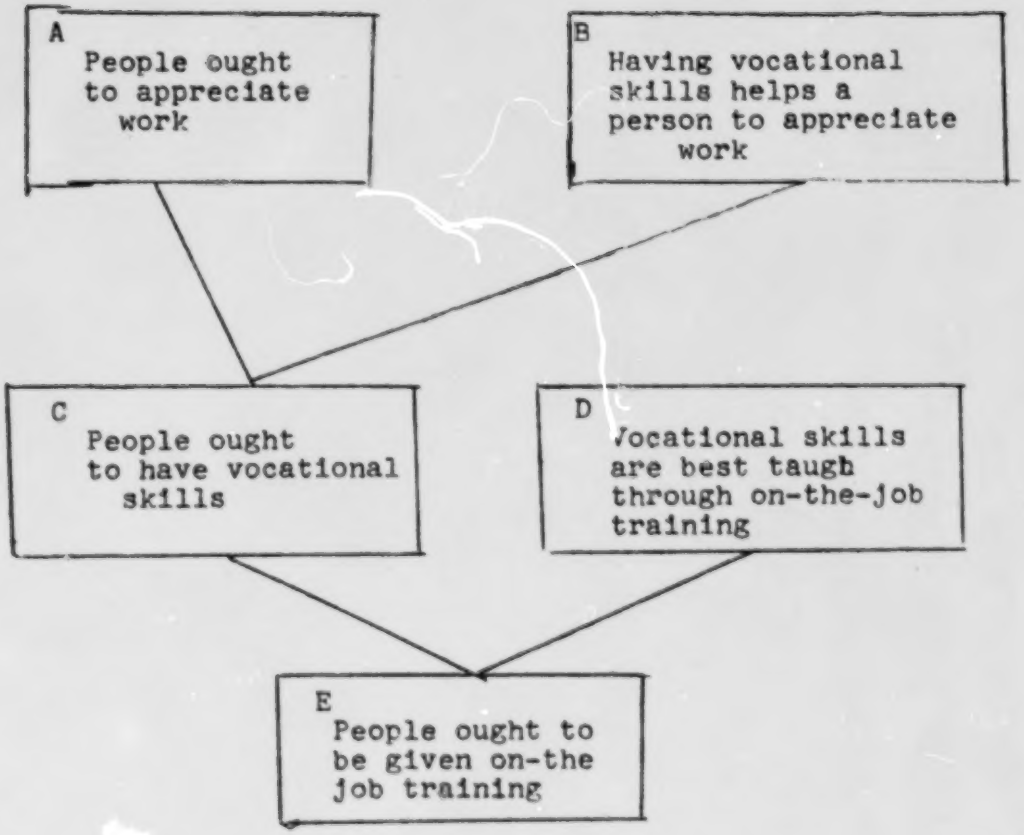

A
People ought to appreciate work
B
Having vocational skills helps a person to appreciate work
C
People ought to have vocational skills
D
Vocational skills are best taugh through on-the-job training
E
People ought to be given on-the job training

DIAGRAM #5

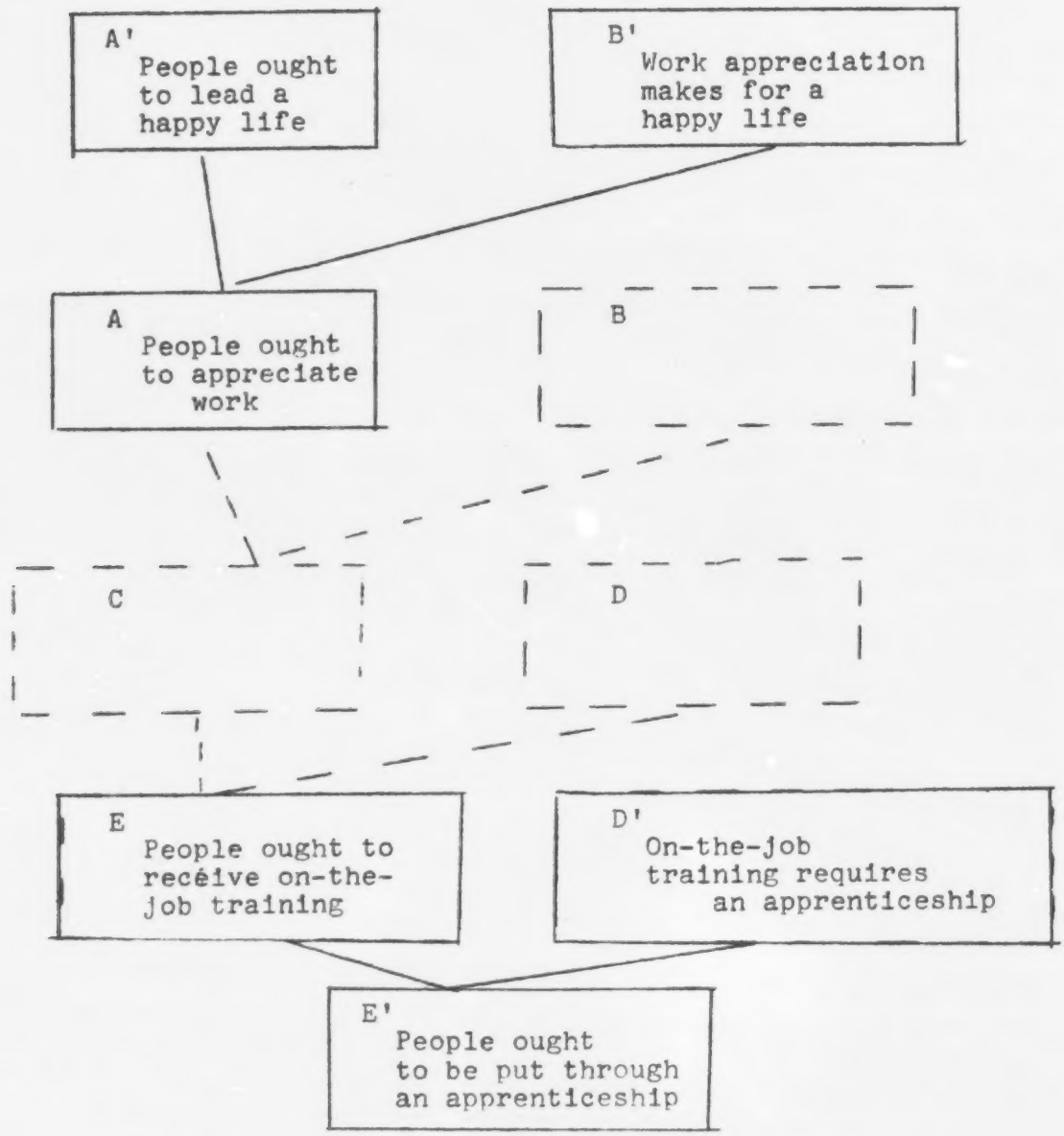

A'
People ought to lead a happy life
B'
Work appreciation makes for a happy life
A
People ought to appreciate work
B
C
D
E
People ought to receive on-the-job training
D'
On-the-job training requires an apprenticeship
E'
People ought to be put through an apprenticeship

DIAGRAM #6

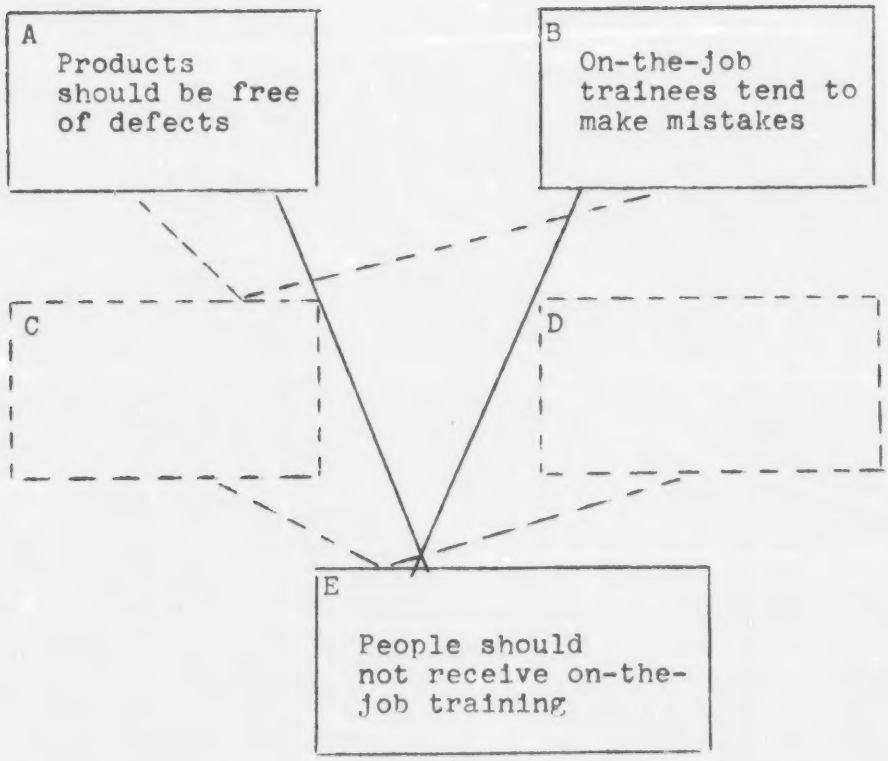

A
Products should be free of defects
B
On-the-job trainees tend to make mistakes
C
D
E
People should not receive on-the-job training

DIAGRAM #7

DISPOSITIONS TO BE CULTIVATED

I. Reflective Intelligence

- A. Reflective Skills
- B. Essential Disposition
  1. Ability to plan ahead
  2. Discipline
  3. Will to know
  4. Will to Act
  5. Efficiency
  6. Strength of Character
  7. Wisdom
- C. Associated Dispositions
  1. Responsibility
  2. Straight-forwardness
  3. Single-mindedness
  4. Open-mindedness

II. Social Concern

- A. Justice
  1. Equity
  2. Objectivity
  3. Tolerance
  4. Willingness to Act on Principle
- B. Benevolence
  1. Sympathy
  2. Conscientiousness
  3. Regard for the Common Good
  4. Sociability

DIAGRAM #8

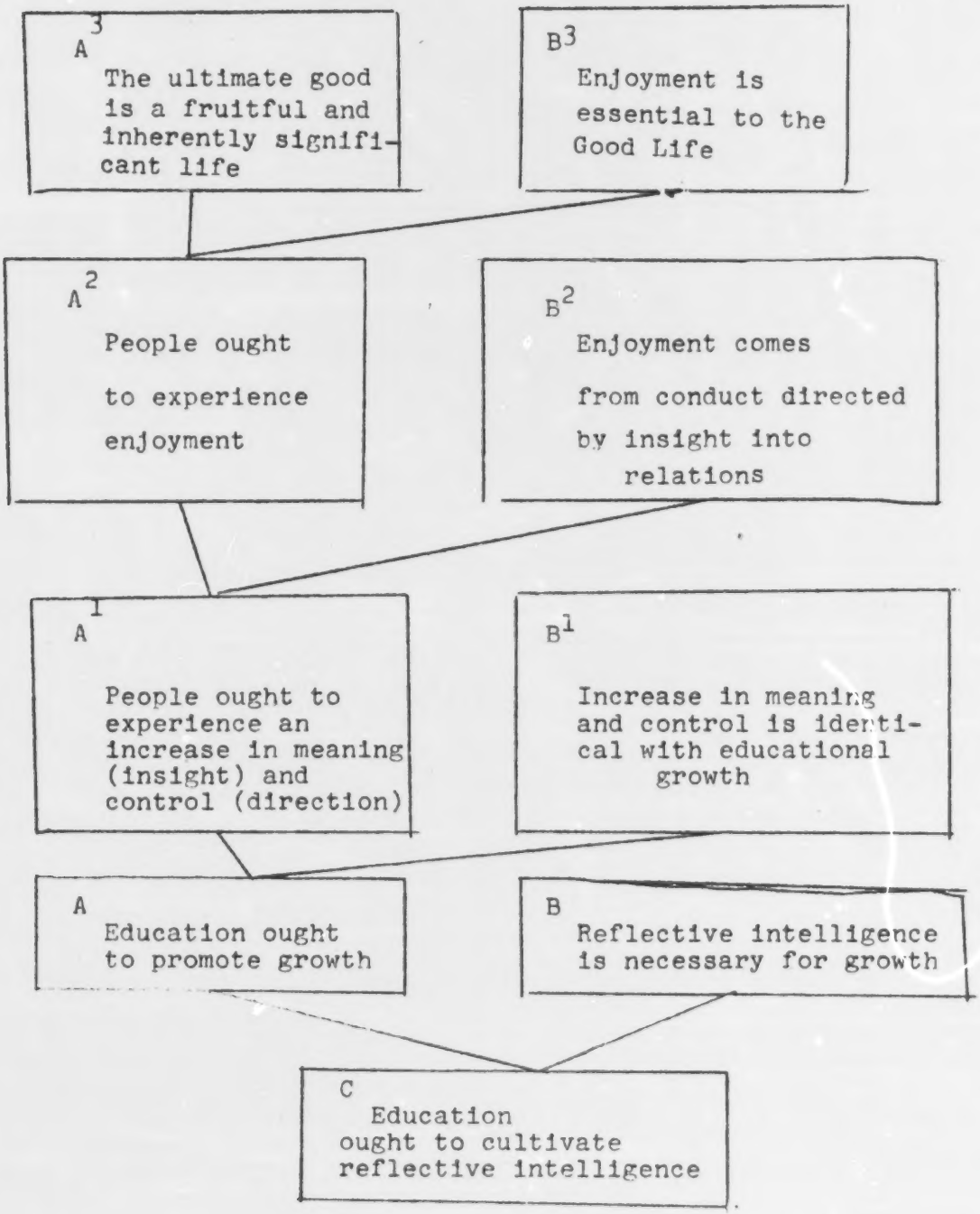

A3
The ultimate good is a fruitful and inherently significant life
B3
Enjoyment is essential to the Good Life
A2
People ought to experience enjoyment
B2
Enjoyment comes from conduct directed by insight into relations
A1
People ought to experience an increase in meaning (insight) and control (direction)
B1
Increase in meaning and control is identical with educational growth
A
Education ought to promote growth
B
Reflective intelligence is necessary for growth
C
Education ought to cultivate reflective intelligence

DIAGRAM #9

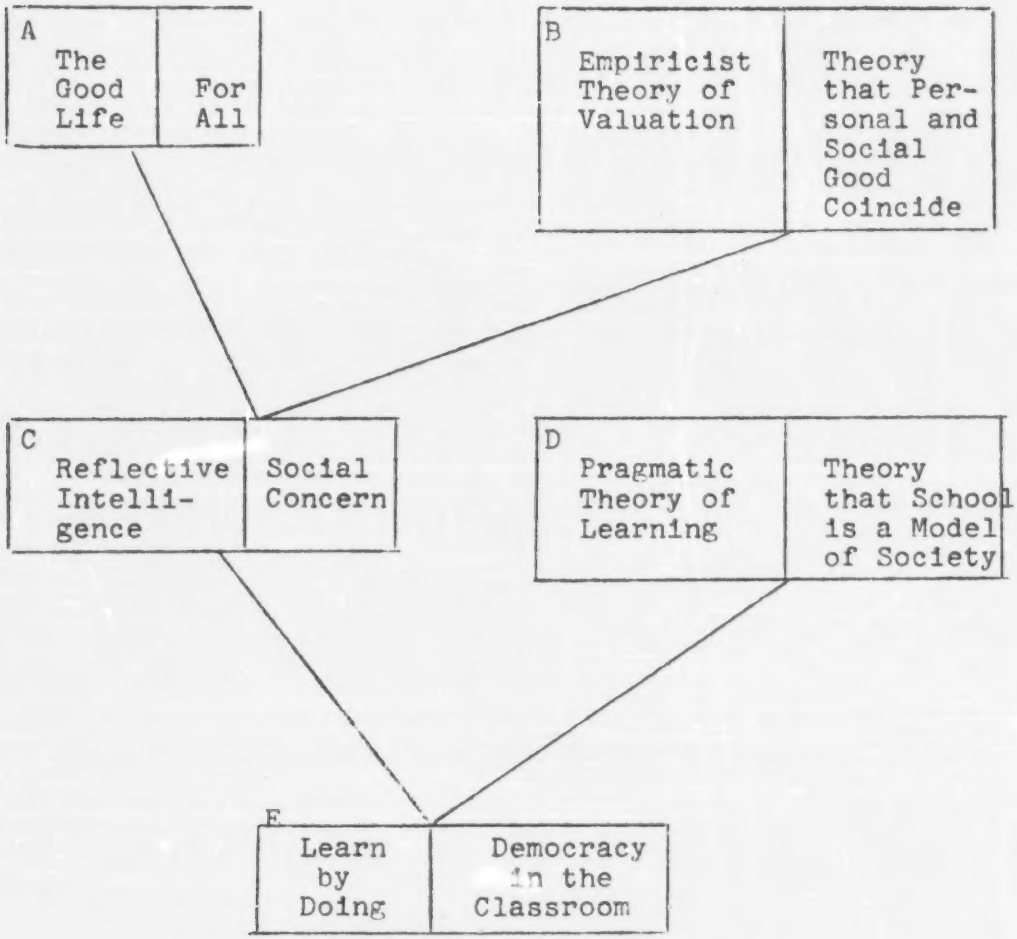

A
The Good Life
For All
B
Empiricist Theory of Valuation
Theory that Personal and Social Good Coincide
C
Reflective Intelligence
Social Concern
D
Pragmatic Theory of Learning
Theory that School is a Model of Society
E
Learn by Doing
Democracy in the Classroom

DIAGRAM #10

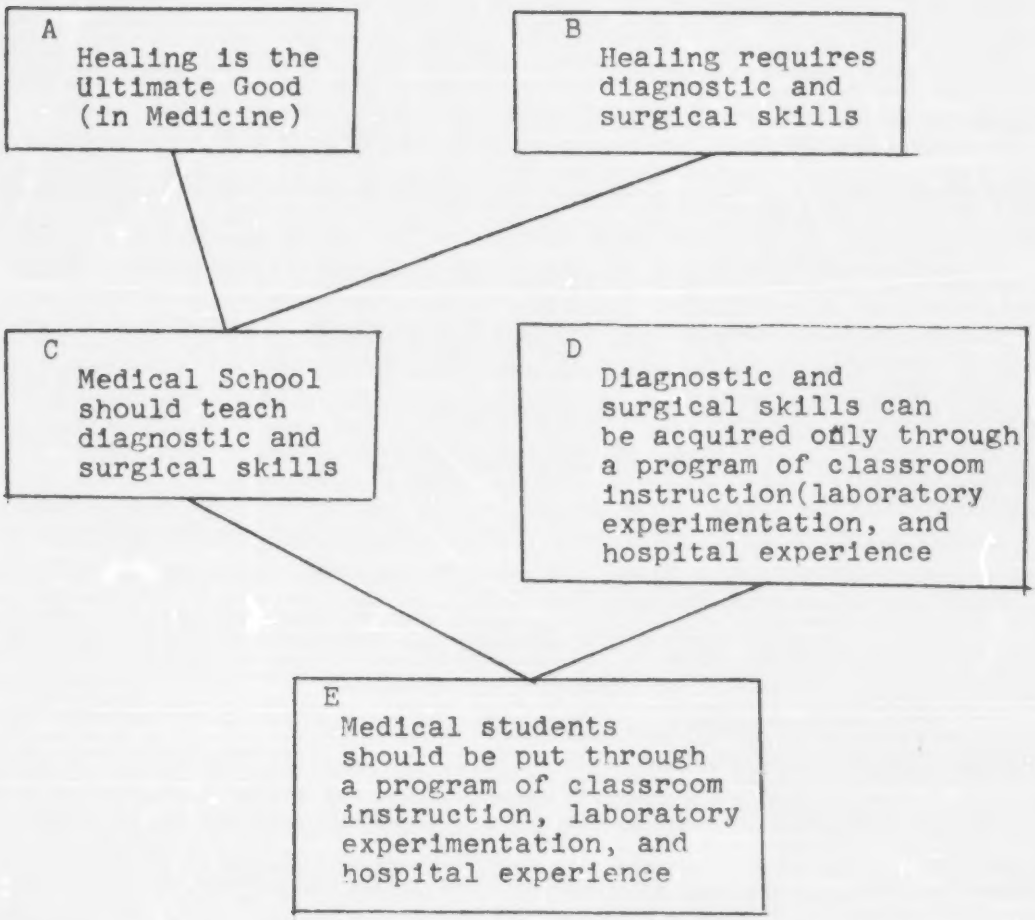

A
Healing is the Ultimate Good (in Medicine)
B
Healing requires diagnostic and surgical skills
C
Medical School should teach diagnostic and surgical skills
D
Diagnostic and surgical skills can be acquired only through a program of classroom instruction(laboratory experimentation, and hospital experience
E
Medical students should be put through a program of classroom instruction, laboratory experimentation, and hospital experience

DIAGRAM #11

A Modification of Frankena's Model for the Purpose of Analyzing a Philosophy of Vocational Education

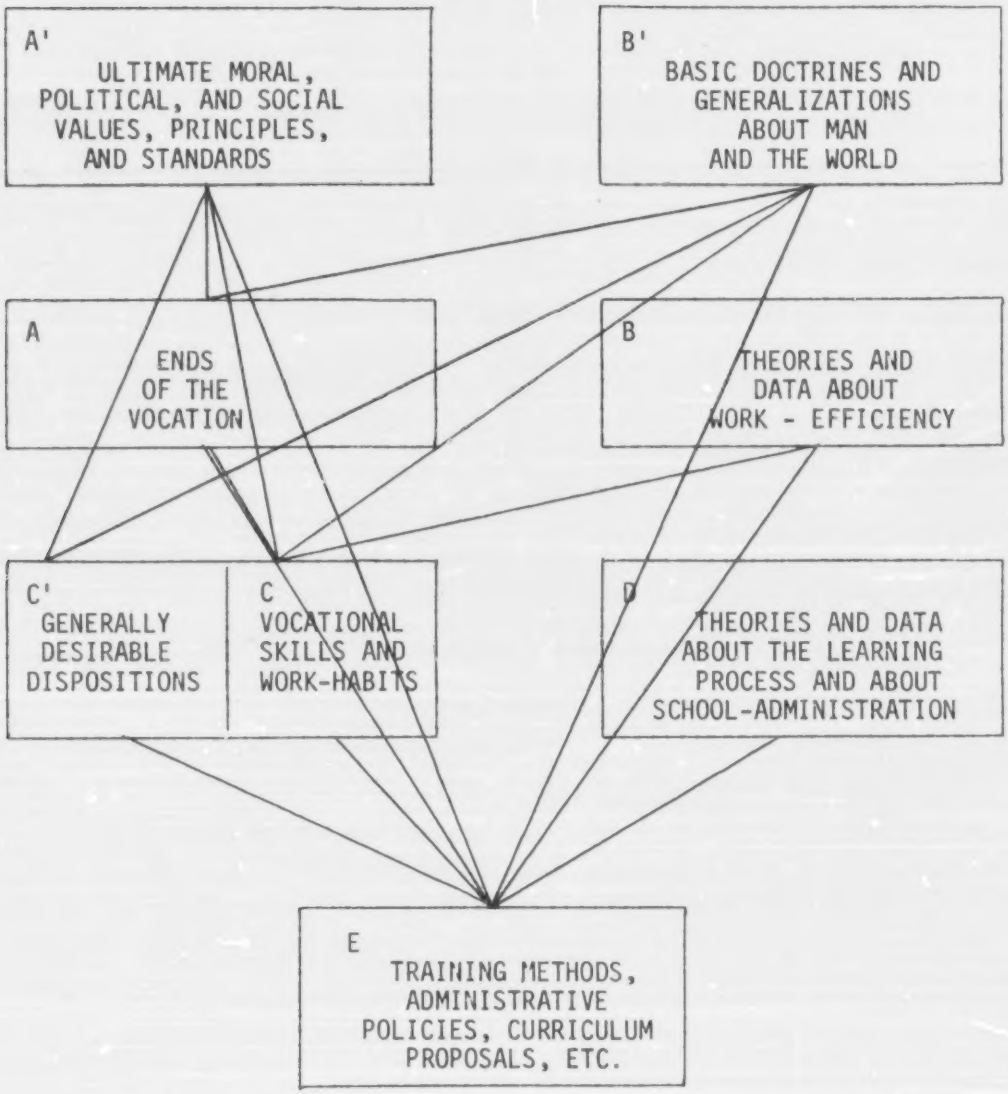
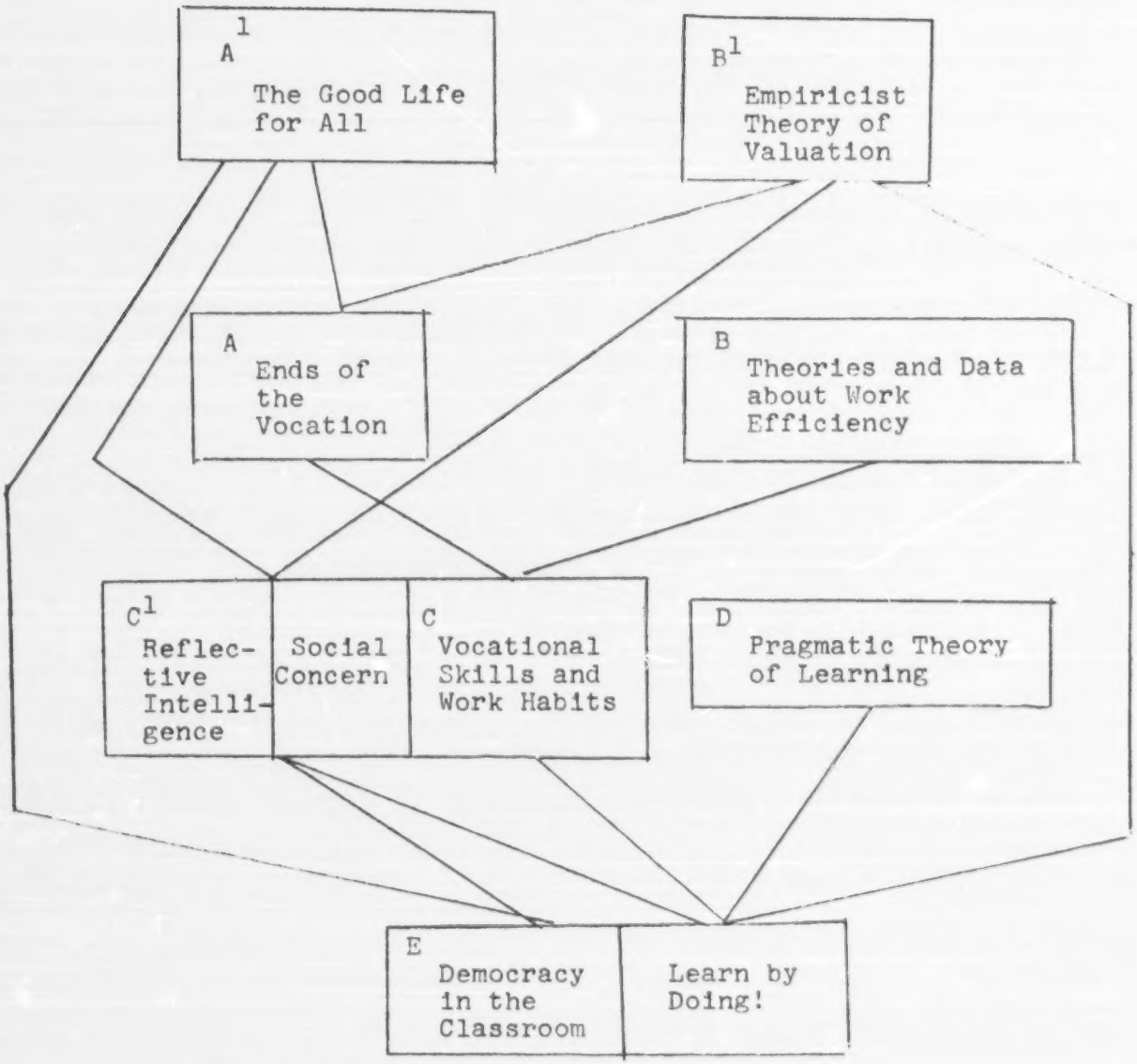


DIAGRAM #12


A1
The Good Life for All
B1
Empiricist Theory of Valuation
A
Ends of the Vocation
B
Theories and Data about Work Efficiency
C1
Reflective Intelligence
Social Concern
C
Vocational Skills and Work Habits
D
Pragmatic Theory of Learning
E
Democracy in the Classroom
Learn by Doing!

UTILIZING FRANKENA'S MODEL
HISTORICAL PERSPECTIVES

Katy Greenwood
University of Minnesota

Paper presented at the
Workshop for Interpreting Vocational Education

March 8-10, 1977
Hyatt Regency Hotel
Nashville, Tennessee

UTILIZING FRANKENA'S MODEL: HISTORICAL PERSPECTIVES

Katy Greenwood

As we talk more and more about the dilemma of re-interpreting an old philosophy or formulating a contemporary one, it becomes increasingly obvious that we must return to history for clarification. There have been suggestions that vocational education need only "return to Prosser". Prosser's sixteen theorems, or principles, are often quoted as if they comprised a complete philosophic position. We have also had the suggestion as an opposite alternative that vocational education should "return to John Dewey". Certain phrases from Dewey such as "learn by doing" and "experience is essential to learning" have become catch words for vocational educators. Vocational educators have translated Dewey's comments on experience to mean work experience; they have translated his comments on the value of "doing" to mean "hands-on" kinds of activities. Vocational educators have considered themselves Deweyites through the years; very few have analyzed Dewey's ideas beyond those favorite catch phases. They have completely ignored Dewey's aversion to using education as "preparation for" specific goals, including the goal of work. It is possible that the implications of a "return to Dewey" are not clear to all.

In addressing some of the cloudiness surrounding the historical period, we have proposed the use of Frankena's model because we believe it would be a useful tool in analyzing where the differences lay between Dewey on the one hand, and Snedden and Prosser on the other. The model seems particularly useful because it consists of boxes that represent a rationale (the why) for supporting a particular position; it also has boxes that represent the implementation of policy components, (the how) of a particular position. It would be helpful in understanding the historical perspectives to know if the differences that existed between Dewey and the vocational leaders resided in the rationale boxes or in the policy boxes.

When we ask the simple question, "What was the philosophic rationale of Dewey for education or for vocational education?" Answers are fairly easy to come by. James Brown today has given us his interpretation of Dewey's position on education; there are many other philosophers who have spent their professional careers studying John Dewey; he is well respected and thoroughly studied, even though considered to be very complex. It would be a fairly simple task to hold a symposium, bringing together Dewey "specialists" in order to have a fuller understanding of Dewey's position. It is not at all clear until this occurs what a "return to Dewey" would mean for vocational education.

However, when we ask the question, "What comprised the philosophic rationale of Charles A. Prosser and David Snedden?", we encounter serious problems.

First, this knowledge can only be gleaned from primary sources: the writings or speeches of Snedden and Prosser. Many of the materials that best exemplify the positions of the early leaders are unpublished papers; many of them are stored in archives at either the AVA headquarters or at Dunwoody Institute in Minneapolis. No one has made sure these are publicy accessible and organized for research use; they are difficult to find. A few important pieces are scattered in various libraries across the country;

there is no single historical collection that houses all the early classical pieces of philosophic interpretation for vocational education. So there is a problem of scarcity of materials for the general researchers.

Second, there is a myth that has operated for years that the philosophic rationale for vocational education was expressed prior to the Smith-Hughes Act by Snedden and Prosser and other contemporaries of theirs. Our project staff, however, found that the writings prior to the Smith-Hughes Act were seemingly for the purpose of political cohesion; in Snedden's own words the period was characterized by propoganda. We found that it was after the Smith-Hughes Act, not prior to it, that much of the philosophic interpretation was attempted by Snedden, Prosser, and other leaders in service areas such as Agriculture, Home Economics and Industrial Education. There are threads of consistency in both periods. One of the best sources was the popular periodical entitled Vocational Education Magazine, published from 1922-25. Its primary purpose was to clarify philosophical and policy interpretations. Another source which is valuable was the book written by Prosser and Allen in the 1920's called Have We Kept the Faith? It expresses a basic rationale for vocational education. What has not been interpreted within the historical framework are the differences in politics of the period, in the philosophic rationale expressed by the early leaders once they were assured of federal funding, and the way that federal legislation related to a basic philosophy, not substituted for one.

A third problem that exists within the field of vocational education is that there is a complete void regarding philosophical analysis of the early leaders. This is an extremely serious lack within our field; one that cannot be solved overnight. My own dissertation is an attempt to deal with the problem, but we need several studies on the topic. We should not rely on one voice, or even a few, to interpret the history and philosophy of vocational education; it is fertile ground for much study from many persons. According to our review of literature and research, only three persons have attempted to analyze the philosophic rationale of David Snedden and Charles Prosser. And, these people, are all critics of vocational education.

The first interpretive work was by Walter Drost, in 1967, David Snedden and Education for Social Efficiency. Arthur J. Wirth, building on this work, completed Education in the Technological Society: The Vocational-Liberal Studies Controversy in the early Twentieth Century in 1972, wherein he analyzed Snedden and Prosser as proponents of a "social efficiency" philosophy. His student, John Gadel, building on Wirth's work, completed Charles Allen Prosser, His Work in Vocational and General Education in 1972. Gadell also interprets (in agreement with Drost and Wirth) the writings of Prosser as that of a "social effeciency" philosophy.

So what does this mean for vocational education? With James Brown's assistance we have used Frankena's model to illustrate what a "social efficiency" philosophy means, according to Drost, Gadell, and Wirth. It is indicated in Diagram #1. Essentially, it means, that the intent behind vocational education as proposed by Snedden and Prosser was one of "social control"; a proposition to make sure that potential workers were slotted into their appropriate places in society by first deciding what their

probable destinies would be, and then helping them to adjust to that position. It was a rationale that assumed limited potential for at least half the population. It supports the assumption that sons and daughters of laborers and farmers would want to be laborers and farmers. Briefly, it assumes that vocational education supported the belief that a society was more efficient if it had a well-trained set of workers appropriately distributed along a hierarchy, each trained to be content and adjusted to his lot in life.

I am not content to accept this interpretation of a philosophic rational for vocational education. Our project staff has read enough of primary sources to believe that there were egalitarian motives rather than social control moves behind the vocational education movement. There is at least enough evidence for a counter-claim. But that claim has never been made, nor has anyone responded to the existing interpretations of vocational education philosophy. We must not be content to permit critics to interpret our history and philosophy. It is the responsibility of vocational educators to interpret our roots, but with techniques and methods that will stand up under intense scrutiny. There is a total void in this needed area of research. How can we transmit a purpose to current practitioners if we do not know our own legacy? And how can we know when it needs modifying, and updated if we simply do not know what it started out to be. This serious problem needs teams of qualified people with adequate resources to work on the problem in the briefest time-span possible.

Perhaps after reading the selected materials in this section of your training notebook, you will be wanting to seek out additional sources. You should then have a better understanding of the issues at stake, in justifying a philosophic position. Then dialogue must continue; we must find forums for keeping the discussion and study alive regarding the historical and philosophical perspectives.

Unless this study is undertaken we stand unprotected and defenseless against critics who have misinterpreted vocational education. We must interpret our own rationale and we must be the first to decide whether to maintain, revise, or discard the original rationale. At the moment we simply can do nothing. We do not have enough information.

This workshop has been provided primarily to lay out issues such as this one and to attempt to identify next steps toward working on the immediate problems. As we go forward in working on the problem, there are certain questions that we should begin to try to answer. Some of these follow:

1. There is a big unanswered question as to what comprised the philosophic rationale of the early leaders, such as Prosser and Snedden. How did they justify the existence of vocational training within the context of public education. Where can we go for evidence?

2. A connected question to the first one, and perhaps a more basic question persists: Was a philosophic rationale actually provided by the early leaders? How complete was it? Was it conceptualized

prior to the Smith-Hughes Act as justification in drafting federal legislation? Or drafted following the Smith-Hughes as interpretation of the Act? Were there threads of consistency in both periods. Again, where do we go for evidence?

3. Another question, perhaps more rhetorical than directional is the query: What difference will it make for the future to know what justification the early leaders used. The Education Amendments of 1976 nullified the Smith-Hughes Act and all subsequent legislation. Is it a new day? Or will knowing the past better help us in responding to the future? How important are the "roots" to our field?

4. In addition to questions of philosophic clarification of the historical period, there are questions concerning the whole area of critics of vocational education. It seems necessary to identify the early "critics" of vocational education and their views as well as the early "leaders". A fuller understanding would show theat some of the same arguments against vocational education have existed since 1917, with not a great deal of deliberate response from within the field.

5. We must identify and analyze the positions of our contemporary philosophers in vocational education and well as our current critics; we must find analytic ways of understanding the basis of criticism so that we might respond in a more effective way.

6. We must also identify methods of analyzing policy formation... to see how current policies mesh with philosophic alternatives. To gauge how these two are linked.

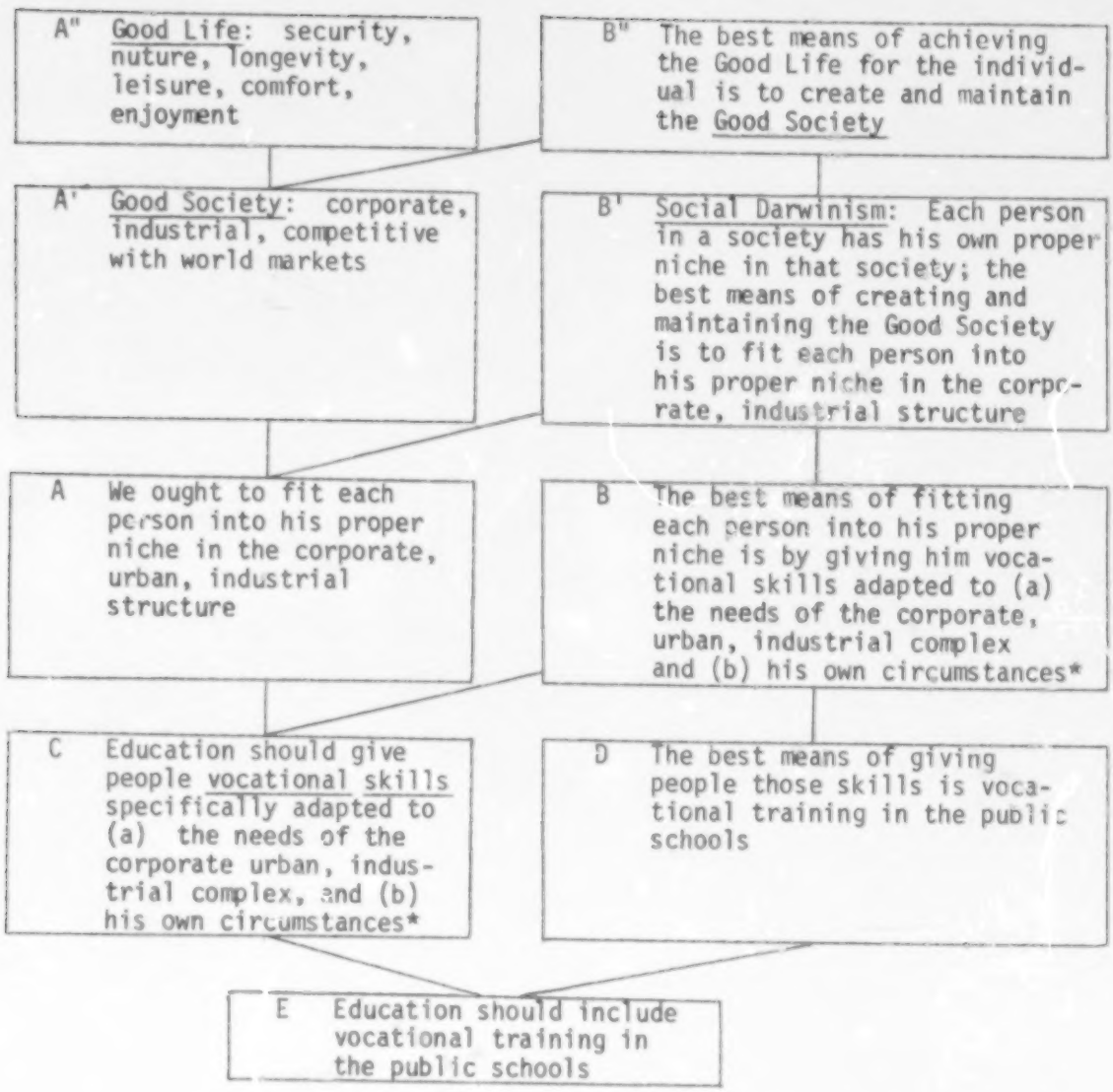
7. And we must know eventually but we have not included this area in this particular workshop: What current existing educational philosophies could give support to the existence of vocational education and which positions object to vocational training within the educational system. We must understand more fully the total range of theoretical options that exist today and their implications for vocational education.

Frankena's model, as presented by James Brown, seems to be a valuable technique to analyze historical positions, to compare Prosser/Snedden with Dewey, and to compare the early rationale against positions espoused by early critics. Frankena's model provides an opportunity to identify empirical evidence that was used to justify vocational education historically; we can then determine if the evidence is no longer appropriate. We can identify the value premises accepted by the early leaders; at that point we can determine if these value premises are still appropriate for contemporary times.

Jeremy Iggers, my colleague, will illustrate further the use of the model in responding to critics.

DIAGRAM #1

Model for Social Efficiency Education


A" Good Life: security, nuture, longevity, leisure, comfort, enjoyment
B" The best means of achieving the Good Life for the individual is to create and maintain the Good Society
A' Good Society: corporate, industrial, competitive with world markets
B' Social Darwinism: Each person in a society has his own proper niche in that society; the best means of creating and maintaining the Good Society is to fit each person into his proper niche in the corporate, industrial structure
A We ought to fit each person into his proper niche in the corporate, urban, industrial structure
B The best means of fitting each person into his proper niche is by giving him vocational skills adapted to (a) the needs of the corporate, urban, industrial complex and (b) his own circumstances*
C Education should give people vocational skills specifically adapted to (a) the needs of the corporate urban, industrial complex, and (b) his own circumstances*
D The best means of giving people those skills is vocational training in the public schools
E Education should include vocational training in the public schools

*Niche is determined by:
(a) native capacity
(b) economic conditions of family
(c) Probable educational destiny

USING FRANKENA'S MODEL: RESPONDING TO CRITICS

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Paper presented at the
Workshop for Interpreting Vocational Education

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Nashville, Tennessee

USING FRANKENA'S MODEL: RESPONDING TO CRITICS

Before I begin, I would like to make a small disclaimer. I really don't know very much about the field of Vocational Education. As a matter of fact, half a year ago, I had hardly even heard of it. It's not exactly a reassuring feeling to stand up here knowing that every person in this room knows more about the subject than I do. Perhaps the most important thing I have learned in the last six months is how little I know and how much there is to learn. But I have managed to learn a little about the field. I was very interested to learn that there is an ongoing controversy in the field over the relative value of developing specialized job competencies, versus the development of more abstract abilities and attitudes. The debate, as I understand it, centers on which kind of skills will be more saleable in the future. The people who advocate the more generalized, abstract kind of preparation suggest that the person with that sort of preparation will be more easily employable because his skills are more readily adaptable to new situations.

This set me to thinking about my own situation. I wondered whether that had been the reason why Katy Greenwood had hired me. I thought that perhaps she had reasoned that it would be easier to take someone with the abstract reasoning skills of a philosopher and teach him about the specific problems of Vocational Education, than it would be to take someone with a background in Vocational Education and try to teach him the complexities of philosophical analysis. I asked her whether this was the case. She said that no, as a matter of fact, she had wanted to employ a graduate student in Vocational Education for the project, but that all of the graduate students in Vocational Education were fully employed, so she had been forced to go to the philosophy department, where lots of people are unemployed.

I have been asked to speak on the subject of using Frankena's Model to respond to critics. I hope that this does not reflect any misunderstanding as to what Frankena's Model is. It would be wrong to conceive of it as a magical sword with which vocational educators can cut off the heads of their critics. What it is, rather, is a useful device for organizing our thoughts. In this regard, it is somewhat like a filing cabinet. Like a filing cabinet, it makes it easier to find things when we need them, and to recognize when something is out of place. But like a filing cabinet, you can't take anything out of a model that you have not first put into it. An empty model provides no basis for responding to anyone.

When I speak of an empty model, I don't mean to suggest that vocational educators don't have answers to the key questions. If anything, they have too many answers. If I may extend the unfortunate analogy of the filing cabinet just a little bit further, the problem is that the answers are scattered all over the office floor.

The lack of a philosophic framework may be one reason for the failure

of vocational educators to respond to their critics. Another reason may be that vocational educators are, or this is my impression, unaccustomed to criticism from within the profession. As one vocational educator put it, "Vocational Education has been struggling for it's life ever since it was founded." Under such circumstances, the wisest and most natural thing to do is to close ranks and put individual differences aside. Furthermore, Vocational Education, as it is structured, is an intensely political enterprise, in which a great deal of cooperation is necessary to get anything done. The vocational educator with professional and program objectives of his own is quick to recognize that the person he might be inclined to criticize is someone to whom he might in the future be obliged to turn for help. Since even well-intended and constructive criticisms can have as their effect the goring of somebody else's ox and a subsequent breakdown of cooperation. These criticisms don't get made, or at least don't get made in public forums.

But perhaps the most basic reason for this inability is this: It seems that a great many vocational educators do not even know who their critics are.

My first aim is to give a representative sampling of these critics, and to consider the issues that they raise for the philosophy of Vocational Education.

Some of these critics have easily identifiable political and educational philosophies, and their criticisms of Vocational Education and its role in society are linked to their political and educational ideals. Other critics seemingly accept, or at any rate, do not discuss, Vocational Education's present purpose or the social framework within which Vocational Education operates, and basically accept the goals that Vocational Education has set for itself. Their criticisms are on the whole practical, rather than philosophical - they call for changes that would improve efficiency, eliminate obsolete programs, introduce new practices and reapply old principles to new situations.

There is an article by David Rogers, "Vocational and Career Education: A Critique and Some New Directions", (Section 1) which is an example of this latter kind of criticism. If Rogers has a quarrel with the basic aims of Vocational Education, or with economic and political structure of our society, he does not reveal it in this article. His aim is rather to judge Vocational Education on its own merits. Rogers identifies the following as negative features of the vocational system:

> "its isolation from the economy; its institutional fragmentation; its separation from academic education; its lack of program flexibility; its poor supportive services; its bad management; its lack of a coherent program or intellectual base; its insulation and lack of responsiveness to outside pressures for reform; and its funding patterns."

The title of Ronald A. Palmer's article, "Vocational Education:

Passed Over by Time?" gives an indication of his perspective. He argues, among other things, that "we need to develop a new consciousness on the part of students" and suggests that teachers of Vocational Education must take on a new role and new responsibilities.

The report of the Special Task Force to the Secretary of Health, Education and Welfare, Work in America, is another critique of Vocational Education. The Task Force presents data in the section called, "Education", (Selection 3) that points out the ways in which Vocational Education has failed to live up to expectations, and argues that career education must give up the attempt to impart specific vocational skills. They suggest that specific skills are best learned on the job, and that a good general education is probably the best career education a young person can receive. Schools, therefore, ought rather to emphasize "reading comprehension, arithmetical skills, the ability to write and speak clearly, and the capacity for working closely with other people."

The more ideological sorts of criticisms of Vocational Education come largely from two distinct groups. Some of the more conservative critics, such as the perennialist philosophers of education, argue that vocational training should become entirely the function of the employer, while the schools should devote themselves exclusively to the development of intellectual capacities through the means of the traditional program of liberal arts. They point to the failures and shortcomings of Vocational Education programs - "we learned in the war that the airplane companies could produce in a few weeks better airplane mechanics than the schools could produce in years." But their reason for rejecting the very concept of Vocational Education runs deeper - in the following passage, Max Wingo summarizes Robert Hutchins' criticisms of Vocational Education:

> "To train a young person in school, they hold, simply to do some such servile task as cosmetology, automobile mechanics, or television repair, and this at the expense of his education amounts purely and simply to the debasement of human nature." (Selection 4)

Another conservative viewpoint is that of Arthur Bestor, who presents a case for an educational system that does not include vocational training. The education really needed in a changing world is, he claims, a liberal arts education. Intellectual training is the only kind of education that the public schools can, or should provide.

Another critic of Vocational Education is from a much more radical point of view. Professors, Grubb and Lazerson, in their article, "Rally 'Round the Work Place: Continuities and Fallacies in Career Education," identify a number of beliefs and goals which they claim are central to Vocational and Career Education. They then argue that Vocational Education and Career Education are mistaken in their premises and destined to fail in their objectives:

"The assumptions of career educators about the nature of work

> and the demand for labor are largely a myth. The world they posit, in which career education can make all work satisfying and all training useful, is a world which we would no doubt prefer to the world we inhabit. But, in constructing this Utopia, career education simply reflects the more general dilemma of schooling. Capitalism is an economic system in which capital is central. As part of the drive for profits...
>
> Managers in an economic system like ours endlessly divide, simplify and eliminate jobs. The result is an increase in unemployment and a constant status of underemployment for most workers. The economic system values capital resources at the expense of human resources. Yet the schooling system is charged with the development of human resources, and thus its central purpose is in sad contradiction to that of the economic system it serves."

Well then, those are the critics or at least a small sampling of them. The question with which we began is, "How can we respond to them?" I believe that it would be a serious mistake to take this question to be synonymous with, "How can we rebut our critics?" Intellectual honesty demands that we be prepared to submit our own beliefs and practices to the test of reason, and be prepared to abandon what we cannot defend.

In some instances, we have little need of a philosophy in order to respond to criticism. When Ronald Palmer, in 1974 says that it's time for vocational educators to start taking their students on field trips, and to start looking beyond the classroom, vocational educators can respond that it is perhaps time for Ronald Palmer to take a few field trips himself.

In other instances, if we read the critics carefully, we may find that they are not basically critics of Vocational Education at all. Many people who have heard about the writings of Grubb and Lazerson may have come away with the impression that in the view of those authors, there is something terribly wrong with Vocational Education. In fact, for the most part, their criticisms, if you read them carefully, are much more cirticisms of our society than of Vocational Education. I am sure that they recognize, as well as we do, the need every well-ordered society has for trained workers. Given their radical perspective, they would be the last people in the world to want to leave this training in the hands of industry. If fact, I suspect that if we questioned them closely about how they believe Vocational Education should be handled in the ideal society of the future, their answers would not differ all that much from those of the typical vocational educator of today. What they are really saying is that the society ought to be changed, and that Vocational Education is not the means to bring this change about.

In most instances, however, whether we agree with them or disagree

with them, it will not be possible to respond to these critics until we have identified the elements of our own position. And I think that the critics themselves can be invaluable in achieving this aim. They can help us to identify the issues that must be addressed.

Recall that the model that we have been presented with is only a framework for developing (or analyzing, as the case may be) a philosophical position on the issues, it is necessary to elaborate the framework. In other words, to identify the more specific questions that must be answered. Let us then return to the critics with an eye to the questions they raise. As we go through them, it may be helpful to bear the general framework of the model in mind, and try to identify where the questions fit into the framework.

Some critics, including some of those cited by Rogers, and by the authors of the report, Work in America, are basically critics of performance. They maintain that Vocational Education has not kept its promises. You here are much better equipped than I am to consider whether these criticisms are justified, but the question that they raise is: "What should be Vocational Education's performance goals?" We can make these questions more specific. Ought Vocational Education confine itself to job skill instruction, or ought it concern itself with the issues of social, psychological, and cultural adjustment to the world of work? Ought it educate in breadth or in depth? This is a list that you can better elaborate than I can.

In other instances, the criticisms of performance are combined with criticisms of method. The question that is raised here is usually, "What is the best method of developing such and such a trait or ability?"

It is important to recognize, however, that sometimes what may at first appear to be a criticism of method is really more basically a dispute over values.

Consider the objection of the conservative critics: *The most efficient form of vocational training is provided by the employer. Therefore, we ought to leave all vocational training in the hands of the employer.* This may appear to be simply a dispute over training methods. Vocational Education, they seem to be saying, is the wrong way to train people. But it is not that simple. Hidden in that argument is a value assumption, namely the claim that we ought to train workers by the most efficient means possible. This assumption appears harmless, but it is not. It conflicts with another value premise which a good many of us hold dear, namely the belief that we ought to make Vocational Education available to all who desire it.

Criticisms of this kind invite us to give explicit answers to a host of questions. What are the most efficient methods of manpower training? Which do we value more highly, the goal of maximizing industrial efficiency and prosperity, or maximizing equality of opportunity? Vocational educators who have considered these questions might be able to respond to their critics by pointing to a fundamental difference in

philosophy. While a man like Hutchins seems to believe (and here I suspect that I am being quite unfair to Hutchins) that efficicency should be a paramount concern, the vocational educator can point out that he is committed to a view that we should maximize efficiency only to the degree that it is compatible with a value that he holds to be more basic, namely the right to Vocational Education of all who seek it. Of course, it may be that the vocational educator can show that Vocational Education is more efficient; therefore, at least in practice, no conflict need arise.

Let us then turn to Ronald Palmer, and see what questions his criticisms raise. He implies that vocational educators are at least partially to blame for the present heighth levels of worker dissatisfaction: The so-called "Blue Collar Blues". Implicit is his claim seems to be the claim that all work is satisfying, if only you have the right attitude, and that educators must be to blame for instilling the wrong attitudes, or failing to instill the right ones. This too raises many questions. What do you as vocational educators believe about the relationships between work role, job satisfaction, and education? Is job satisfaction simply a matter of the right attitude? What role, if any, has Vocational Education played in producing the "Blue Collar Blues?" Are they any concern of the vocational educator? What role could Vocational Education play in diminishing job dissatisfaction? Should it play such a role? What role do job roles and design of the workplace play in causing dissatisfaction?

Some vocational educators might even conclude that they ought in fact, to try to increase the level of job dissatisfaction. That is to say, they might believe that they ought to teach their students to expect and demand a great deal of personal fulfillment from their work, and that they further ought to teach them, as part of the regular curriculum, how they can best go about effecting change in the society and in the workplace so that their work becomes more rewarding. Such an approach, would imply, of course, a belief that the vocational educator ought to teach more than just job competencies. On the other hand, other vocational educators might believe either that all that need be adjusted in order for work to be more satisfying is simply the attitude of the worker. Or again, one might take the attitude that many occupations simply are not rewarding, except in so far as they provide us with the wherewithal to pursue other, non-occupational ends that are more rewarding and that the vocational student will in the long run be happiest if he adjust himself to that fact of life early on. It all comes down to how you answer some basic questions about work, society, and human nature.

What then, of Hutchins' claim, that vocational training amounts to the debasement of human nature? The questions at this point become more abstract: Perhaps more abstract than any of us might care to deal with. In what does human fulfillment of self-realization consist? Does it consist in the life of the mind, or in a life of productive activity, or in some balance between these? Is it different things

for different people? It will never, I believe, be possible to show that a man like Hutchins is wrong in his views about the good of man, but I also believe that when it is made clear that his criticisms of Vocational Education stem from such a belief, they will lose much of their force.

To sum up, it is a list of questions. Philosophers can be perhaps of some help in formulating the questions. Ultimately it is only vocational educators who can supply the answers. Needless to say, you have got the harder job. But when you have developed reasoned answers to these questions, you will have a strong basis for responding to critics, as well as a basis for action.

PHILOSOPHY AND POLICY IMPLICATIONS FOR VOCATIONAL EDUCATION: BASED UPON THE NATIONAL BICENTENNIAL CONFERENCE ON VOCATIONAL EDUCATION

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Paper presented at the
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PHILOSOPHY AND POLICY IMPLICATIONS FOR VOCATIONAL EDUCATION: BASED UPON THE NATIONAL BICENTENNIAL CONFERENCE ON VOCATIONAL EDUCATION

FORWARD

The writer had the doubly good fortune during the fall semester of 1976 to have been granted a sabbatical leave from the State University of New York at Buffalo and allowed to function as a staff member of the National Advisory Council on Vocational Education in Washington, D.C. This assignment, covering a five-month period of time, allowed the writer to gain firsthand exposure to the role, purpose, and function of the National Advisory Council on Vocational Education (NACVE) and, in addition, major responsibility dealing with the papers prepared for and presented at the National Bicentennial Conference on Vocational Education. This experience has proven to be a very worthwhile professional activity for the writer.

THE NATIONAL BICENTENNIAL CONFERENCE ON VOCATIONAL EDUCATION

The National Bicentennial Conference on Vocational Education was held during October 1976 in Minneapolis, Minnesota and was sponsored by the National Advisory Council on Vocational Education and the State Advisory Councils on Vocational Education (SACVE's). Approximately 1000 government, business, industrial, and educational leaders assembled at the Radisson South Hotel in Minneapolis for the Conference.

The purposes of the Conference were (1) to look at the future of Vocational Education. (2) to examine the influences which impact on present Vocational Education decision and policymakers; and, (3) to arrive at a suggested policy for Vocational Education. The Conference planning committee decided that such a program of work would include six topical areas of concern. These areas are as follow:

--future Vocational Education delivery systems
--future international aspects of Vocational Education systems
--the demographic considerations of the future
--what should be taught in the future
--the special needs of minorities, disadvantaged, handicapped, and women
--future economic, political, sociological impact on Vocational Education planning

The Conference planning committee then obtained leading experts to prepare papers and to present their ideas at the Conference. The purpose of the presentations at the Conference was as follows:

1. to increase the ability of those concerned with Vocational Education to look at the future;
2. to examine the influence of forces which make an impact on Vocational Education decision and policymakers; to

explore those factors which may influence Vocational Education in the future; and,

3. to ascertain potential Vocational Education philosophy and policy framework and guidelines which might be developed to meet the needs and demands of the future.

The Conference is history. The papers prepared for the Conference will be available through the Center for Vocational Education at Ohio State University on a cost-recovery basis. A popular version of the Conference report, including the position statement of NACVE and abstracts of the papers will be available in limited quantity from NAVCE. The twenty-one papers commissioned for the Conference will require serious study by vocational scholars. The Workshop for Interpreting Vocational Education should be considered a natural and logical continuation of the Conference. It is suggested that before any group of people start work on a philosophy for, or policy of, Vocational Education in the United States, careful consideration should be given to each of the twenty-one papers prepared for the National Bicentennial Conference on Vocational Education. A data base in the form of expert opinion is most readily available in this collection of papers.

INTRODUCTION TO THE ISSUES

This writer had the good fortune to be one of the first individuals to review and analyze each of the papers for the Conference. He also had the responsibility and challenge to prepare a paper entitled "The Future of Vocational Education" for the National Advisory Council on Vocational Education. This paper represented an attempt by one person to analyze the twenty-one commissioned papers for the Conference as well as panelist and audience reaction at the various sessions. Every attempt has been made to be objective in the analysis of the papers and proceedings of the Conference. As anyone who has attempted this knows, it is, at times, easy to be subjective in this type of analysis. The procedures used will be discussed now, before becoming involved in issues emerging from the Conference.

An analysis matrix in the form of a chart was used to plot the most commonly stated facts in the papers presented at the Conference. In the left-hand, vertical column of the matrix, the topic of each of the twenty-one papers was plotted. Along the upper horizontal edge of the matrix, the major themes referred to in the papers were listed. This allowed a visual display of the most often cited facts and figures from the various papers. It was from this analysis matrix that a number of major items of concern seemed to surface. Perceptions by others could very well differ from those presented in this paper. Edward Fiske, Education Editor of the New York Times, was the Conference wrap-up speaker, charged with giving an overview and summation of what he had read and heard during the Conference. This summation was treated as one of the twenty-one papers for the Conference, and, as such, may be considered a kind of check on the perceptions and observations of the writer of this paper. The serious student and scholar of Vocational Education must review every paper commissioned for the Conference

before arriving at a decision concerning the accuracy and observations of this writer.

MAJOR ISSUES

The analysis matrix used as a technique to determine the most often mentioned items or issues discussed provided a means to obtain a graphic picture of some of the most frequently-stated facts or opinions regarding the future of Vocational Education. From the matrix analysis, the following areas emerged for consideration:

--age, sex, race barriers for Vocational Education
--curriculum and programs of Vocational Education
--Vocational Education delivery systems
--factors of employment and unemployment
--jobs for graduates of vocational programs/placement
--manpower factors influencing Vocational Education
--individuals needing special attention
  -minorities
  -women
  -handicapped
  -Native Americans
--need for a national policy for Vocational Education
--school-work match
--supply vs. demand for enough jobs
--work force and labor considerations

After review of the topical items just mentioned, it seemed that - with the purposes of this paper in mind - the major issues of concern to those discussing a philosophy of or national policy for Vocational Education, six categorical areas stand out. These six areas are as follow:

1. Need for a National Policy for Vocational Education
2. Employment Outlook for the Future
3. School-Work Match
4. Vocational Education Delivery Systems
5. Sex Bias in Vocational Education
6. Groups Needing Special Attention
   -Minorities
   -Women
   -Native Americans
   -Handicapped

No attempt was made to establish an order of priority within the categorical areas mentioned, based upon the analysis system used to arrive at what seemed to be the major issues for the future of Vocational Education. Each of the six categorical areas will be discussed in more detail. (It should be pointed out that what follows is a limited discussion based upon the paper, "The Future of Vocational Education," which will be available in both the popular NACVE report and the publication from the Center for Vocational Education).

1. A NATIONAL POLICY FOR VOCATIONAL EDUCATION

Papers by Henry David, Evron Kirkpatrick, and Gordon Swanson most closely addressed the issue dealing with policy formulation for Vocational Education. David, in his paper, "On Thinking about Vocational Education Policy," presented an excellent review of policy formulation and a framework in which the process should be undertaken. According to David, "policy making is commonly represented as a problem solving activity." In his paper, he presented a four-step task approach starting with a disinterested examination of the admittedly overloaded goal structure associated with Vocational Education. Kirkpatrick states, "Fifty state programs (do) not make a national program. Today, that is changed in very important ways. For the foreseeable future, our national political process will make or significantly influence the decisions. National decision makers are likely to insist upon planning at both the national and state levels." He continues by stating, "Policy looks to the future. The future, like the past, is contextual. What is needed are various maps of the possible futures. These, in turn, must be evaluated in light of goals, trends, conditions, projections. This is the nexus of problem solving, and of planning." He further states, "Reviewing the literature of Vocational Education . . I find a plurality of goals, some related to basic values, but most, simply instrumental to a given end. Vocational Education, for example, is seen as an instrument for reducing unemployment, not as an instrument providing an opportunity to realize potential of persons unemployed, or employed." Swanson reinforces Kirkpatrick on the invention of alternative futures and strategies. Both seem to say that any statement of national policy should be flexible enough to meet a number of different economic and social conditions that may exist in our country. Swanson makes the point "that Vocational Education policies and plans require linkages with social and economic goals and purposes. This is not a simple linkage."

REACTION:

a. Many made mention of the need for a national policy for Vocational Education.
b. The framework for policy formulation was clearly established by David.
c. The results are mixed and decision-makers must still address the question, "Is a national policy for Vocational Education needed?" Perhaps, the best policy may be no policy.

2. EMPLOYMENT OUTLOOK FOR THE FUTURE

Papers by Levitan, Wirtz, Ginzberg, Norwood, Gottlieb, and Mitau addressed the problem of employment and lack of employment for all those who desire to work. Wirtz stated the following: "The sobering context of whatever may be said at this Conference will be the realiation that Vocational Education, indeed education in general, is being relied on today by the increasing numbers of young Americans to lead to jobs that aren't going to be there when they arrive." It just may

be that we may have or can achieve the very best and efficient system of public Vocational Education, but unless the business and industrial community has jobs available, we end up with dissatisfied graduates who are unable to find employment. Levitan also makes mention of this issue when he states, "Whatever the degree of competition for jobs traditionally filled by graduates of Vocational Education institutions, the more critical issue is whether there will be enough jobs for those who will be entering the labor force." All one needs to do to have this point reinforced is to review the Second Annual Report to the President and the Congress of the National Commission for Manpower Policy, AN EMPLOYMENT STRATEGY FOR THE UNITED STATES: NEXT STEPS (1976). This report sets a manpower policy goal for the United States as full employment, which means a balance between job opportunities and jobseekers. Ginzberg mentions employability without employment, and this tends to reinforce the positions of both Levitan and Wirtz. He stated that "the wealth of the country resides in the skills of its citizens." Ginzberg made the point that we have to attempt to increase the number of jobs, in order to get the full value of the dollars spent for Vocational Education. The delivery systems which we have established for Vocational Education services may prepare the best qualified individuals with the highest technical skills, but employment will escape them if the economy does not, or cannot, provide a sufficient number of jobs for all those who need to and want to work.

REACTION:

a. The basic issue that vocational planners and policy makers must face is a deep social issue. "Will there be enough jobs for those who want to work?"
b. Vocational policy makers must closely observe the procedures used by the National Commission for Manpower Policy as they have attempted to frame a National Manpower Policy.
c. Vocational planners must also consider any and all relationships that should exist between any national policy for Vocational Education and a national manpower policy for the United States.

3. SCHOOL-WORK MATCH

The relationship between any educational program and the ability to help every citizen provide food, clothing, and shelter for self and family has been a principle of American education. Within the last two years, much has been said and written dealing with improved linkages between education and work. The relationship between education and work and the transition between has been referred to in a number of ways, using such words as: transition, linkages, bridges, nexus. A number of papers for the Conference presented similar issues of concern for Vocational Education planners and policy makers. Gottlieb, Swanson, Daley, Davis and others voiced concern over the transitional period between school and work. Gottlieb made the point very well when he stated, "we have talked about building better bridges between the two worlds of education and work as though we considered these reciprocal processes. Yet in fact, we have treated only education as a variable, as a lone

subject to adjust when the two processes appear to have gotten out of kilter. Work has been taken virtually as a given. So far, the bridge building has all been at one end. There is another approach - not alternative, but complementary. It involves giving as much attention to the work as to the education elements of education-work policy." Swanson makes the following point, "The pre-occupation with creating a labor supply is always accompanied by the assumption that jobs exist and that Vocational Education consists of the perfection of a system to match trained workers with the existing jobs." Davis puts the issue straight when he states, "Educators have the toughest role of all - that of matching curriculum, method and technique to a rapidly changing job market."

Vocational educators have always been concerned with placement rates and percentages that enter the jobs that they trained for. It seems that much more attention must be given to those linkages between school and work. This goes back to the flow and pool concept and how students exit any educational program. It seems that students exit educational programs in three basic ways, which are as follows: (1) to go on to more schooling, (2) to enter the labor force, (3) to join the pool of the unemployed. If they enter the pool of the unemployed, or even underemployed, remedial measures such as CETA come into play to help them get back in the pool of the employed. Remedial measures over the years have proven more costly than public school efforts.

REACTION:

a. Educational planners at all levels must reaffirm via action an interest in the students upon completion of the program.
b. Vocational Education planners must be more concerned in establishing better bridges between education and work. However, the full burden should not just fall to the education side of education-work.
c. Any attempt to develop a national policy for Vocational Education must include consideration of the linkages or bridges that should exist between school and work. It seems that we need more effective transitional devices to help vocational graduates enter the labor force.

4. DELIVERY SYSTEMS FOR VOCATIONAL EDUCATION

The term "delivery systems" has been commonly used to describe the way in which educational programs are made available to the consumers of educational services. Such educational service centers include both public and private institutions in this country. Papers by Mitchell, Warner, Gold, Wirtz and others made mention of items that could be considered as related to methods of delivery of Vocational Education. Many different agencies are concerned with Vocational Education delivery in this country, including the following: U.S.O.E.; Department of Labor; apprenticeship programs within various trade unions; all branches of the

U.S. military; private trade, technical, and business schools; private and public community colleges; industry-sponsored training programs and still others. Mitchell made the following suggestions:

Study and plan for training programs providing alternatives for those replaced by technology.

Examine possible waste growing out of training in areas best studied on the job. School-industry programs need closer scrutiny, and new planning.

Ethnic students have special problems. Much can be done here through policy changes.

Adult learners - from retrained men and women to post retirees - will increase in number and needs.

Gold made the following statement: "The whole issue of accountability is one that will have to be increasingly addressed by vocational educators." Mitau, in dealing with the post-secondary level, made the following statement: "...and probably most significantly, let me ask of tomorrow's learner not so much where they learned what - which college or university - from whom they learned what - which professor in which course - but what they can do."

The vocational delivery system must be concerned with more and more adult learners in need of a variety of programs to meet their needs for retraining, upgrading, second career opportunities, as well as, perhaps, even preparation for retirement. This fact is reinforced by Lecht in a 1976 Conference Board Report entitled, "Changes in Occupational Characteristics: Planning Ahead for the 1980's." This report should be must reading for all vocational educators. In addition to recommending greater adult participation in Vocational Education, the following finding should be mentioned: "The Vocational Education system typically prepares persons for employment in fields which pay less than the median earnings for all occupations. In 1970, about two-thirds of the full-year workers in the occupations studied (123) earned less than the median income for all full-year workers." If after careful study Lecht's finding is correct, vocational educators must give serious consideration to this point.

REACTION:

Vocational Education policy makers must consider the following questions:

a. What are the most suitable methods of delivery of vocational services to those most in need of such assistance?
b. What methods of delivery are the most effective from a teaching-learning standpoint?
c. What methods are most effective from a cost-effectiveness standpoint?

5. SEX BIAS IN VOCATIONAL EDUCATION

Everyone seems to recognize this as an issue for concern in Vocational Education and life in general. Sex bias is a social issue that all must work toward a solution for in this country. Congress is very aware of the problem in Vocational Education as can be found in the Education Amendments of 1976 (P.L. 94-482) and the U.S.O.E. is attempting to break down such sex barriers.

A number of papers presented for the Conference were concerned with the problem of sex bias. Norwood, Gottlieb, Daley, Davis, Fiske, and others made mention of it. Davis made the following statement: "Vocational Education schools will have to take a fresh look at the special problems of women." He then continued with the following:

> As women train for employment in the non-traditional occupations, courses relevant to the question of adjustment to the world of work will be needed for those forced into the job market for economic reasons. Career women would, of course, probably have the same difficulties as men, even though they have pre-planned their entrance into the labor force.

A serious danger does exist in that if women are trained in non-traditional, female occupations by vocational schools, no assurance of employment can be made. The consummation of the marriage between education and work must be a joint effort on the part of placement workers in the schools, and employers within industry and business. Vocational programs are able and willing to prepare women for non-traditional female occupations, however, if the graduates are not able to obtain employment in their fields of specialization, many unhappy and dissatisfied individuals may emerge. Since this issue is so visible little more need be said.

REACTION:

a. Those working toward a national policy for Vocational Education must fully realize the importance of doing all possible to eliminate sex bias in vocational programs.
b. The issue of sex bias is a national social issue. Society in general must do all possible to make full use of all human resources in this nation.

6. GROUPS NEEDING SPECIAL ATTENTION

Various papers for the National Bicentennial Conference on Vocational Education have, again, cited the need of various groups for special attention within education and especially Vocational Education. Some mentioned were:

-the handicapped
-minority groups

-disadvantaged
-unemployed youth
-Native Americans
-women

The papers by Swanson, Wirtz, Gold, Dupree, Norwood, Kirkpatrick and others brought attention to the need for vocational services to the various groups already mentioned. The National Advisory Council on Vocational Education, Congress, and U.S.O.E. as well as other groups have recognized the special needs within the groups mentioned and attempts have been made, are being made, and will continue to be made to offer special assistance. Dupree was mainly concerned with the need for Native Americans and made several recommendations about what could be done to improve their situation. Norwood brought special attention to the black population, Spanish American population, and women in need of special vocational services. Gold's main concern was for handicapped individuals who could profit from Vocational Education. Wirtz's major concern was with the high rate of youth unemployment and underemployment. He stated, "for those in the double jeopardy of being both young and black, the reported rate is now running between 35-40 per cent who are unemployed."

It should be obvious that we have a problem in these areas and that the problem is recognized. The solution to the problem in many cases still remains a social issue and one of concern to manpower planners as well as vocational educators.

REACTION:

a. Those planning a national policy for Vocational Education must take into account the special needs of the members of the groups mentioned in this section.
b. Coordination with the Department of Labor and other agencies concerned with social issues must be closely maintained.
c. Vocational Education cannot take on the solution to the total range of social issues that our country faces but it must attempt to work with interested groups who have the same concerns.

SUMMARY

The six issues discussed must be closely examined by those charged with the responsibility of development of a philosophy for and policy of Vocational Education. This is not an easy task nor is it one that can be done well in isolation from other groups. Before any attempt at policy formulation, my advice is to look closely at the paper by Henry David, "On Thinking about Vocational Education Policy," and the background papers and work already completed by the National Manpower Policy Commission on their work on a national manpower policy. The basic question still remains, IS THERE A NEED FOR A NATIONAL POLICY FOR VOCATIONAL EDUCATION?

PERCEPTIONS OF WORKSHOP ANALYSY

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Paper presented at the
Workshop for Interpreting Vocational Education

March 8-10, 1977
Hyatt Regency Hotel
Nashville, Tennessee

PERCEPTIONS OF WORKSHOP ANALYST

The Nashville Workshop for Interpreting Vocational Education has provided an extensive opportunity for participants to develop a working knowledge of the nature and relationship of various ways of providing systematic rationale for Vocational Education. A signal of the extensiveness of this opportunity was the impressive proportion of the resource notebook provided to intimidated participants at registration. This printed source of opportunity contains challenge beyond its girth and weight. Included is an excellent selection of articles, letters, position statements, book excerpts and various diagrams that are relevant to the topic at hand and clearly reproduced for optimum readability. Both from general philosophy publications and from the literature of Vocational Education, participants now have in hand seminal contributions for the development of a systematic rationale for Vocational Education.

This workshop opportunity for development has been extended by personal presentations by articulate, erudite spokesmen who have added their vitality to their fundamental content. As representative examples, we have had Carl Dolce pinpoint the challenges facing vocational teacher education, Harry Broudy illustrating with wit and charm the working of the philosopher's mind, and doctoral students in Vocational Education and philosophy showing us the sparkling promise of the years ahead. Leaders of small groups have intelligently drawn contributions from galaxies of experts and perceptively worked those contributions into conclusions that have satisfied the demanding requirements of the workshop plan. While remaining flexible to cope with inadvertent omissions, this workshop opportunity has observed religiously a tight, highly-structured agenda - this strict observance of time constraints an accomplishment which may, in the perspective of history, outweigh the resource notebook. An objective observer must conclude that participants carry away from Nashville enough opportunity to fill many long evenings and weekends and sabbaticals.

The Frankena Model which moved into the spotlight on the second day of the workshop is established by our experience as a useful tool. Although not deserving of the honor of becoming the core of a cult, the model has worked well to force us to pull all the loose and flying hairs, split and unsplit, into some sort of meaningful pattern. Probably we need to do more work on ourselves before we introduce this model to our undergraduate and graduate courses. However, at once we should be ready to insist that as students and professors alike we identify and specify our ultimate principles and doctrines and theories about man and the world, against all of which we employ facts and theories about the learning process to arrive so confidently at our methods and practices.

The workshop now ending is basically an impregnating and infecting experience. The gestation and incubation periods will be long and occasionally punctuated by discomfort, irritation and pain. Even after

the birth, the development period will stretch well into the future. Each participant who feels concern about the issues raised must nourish what has been begun here with such spirited travail

In the nourishment of what has been begun, we have a good many reflections and stimulants to guide us. Some this analyst has picked up:

(1) Educational philosophics are not drawn up by workshops or committees. We need to look to books, articles and dissertations for the spelling out of possible systems and rationales.

(2) Vocational Education has little to gain from a separate philosophy but rather needs to work out its systematic rationale within a general philosophy of education or life.

(3) It is not so important that we write down our individual systems of philosophy as that we think philosophically, act philosophically and teach philosophically. Such an approach means that we constantly raise the right questions and produce students who constantly raise the right questions.

(4) Throughout the history of western civilization, physical work has tended to be viewed as a second-class way of life. That is a cultural norm that we need to change.

(5) We cannot convince others that physical work performed skillfully (and lovingly) is an emancipating experience for the human spirit unless we ourselves live that truth with fervor.

(6) Whereas the path of philosophy leads us into postures that are increasingly generic, overarching, all-encompassing, we are sometimes pulled by the allure of separateness, uniqueness, specificity. The allure may be gilded by a categorical fund offer which might be an invitation to sell a heritage for a bowl of pottage.

(7) Any development of a systematic rationale which is merely an apologia for a vested interest will jeopardize what intellectual stature we have and lead waiting skeptics to conclude that vocational educators are not really in pursuit of a philosophy but are rather seeking to dignify policies with which they are comfortable or which they have found to be materially profitable.

(8) The philosophy of Vocational Education needs to be designed so that it is neither a farm league for feeding one element of American society, the business community, nor a reform

movement to overturn the society which supports it. Community input to the philosophy of Vocational Education needs to come from all elements of the community.

(9) The consensus pattern is not the right one for developing a philosophy. Consensus may come on practice, but a philosophy fitted to the Procrustean bed of consensus will be a dead philosophy even if it fits perfectly.

(10) Some argue that the only philosophy to be articulated is the pragmatic philosophy which responds to political power and material resources according to the tune piped by those who hold that power and control those resources. Such a philosophy - if it is a philosophy - has as its first principle survival and material success no matter what the terms. This is not the only option. Many think it is not even a noble option.

If we were to conclude that the ultimate product we want from Vocational Education and from all education is the good person (in the classic Greek-Christian-Judaic sense of the good) then we might face the fact that the knowledge, attitudes, appreciations, understandings and skills which we teach in vocational educational experiences are not at all ends in themselves but rather means - instruments - to the ultimate end of education. Perhaps we would grow in spirit if we centered our interest on the good and its evolving definition rather than on the saleable. In losing the primacy of our specialties, we might save our souls.

Developing a systematic rationale or a philosophy is an adventure in life-long, continuing education - a raising of appropriate questions - a quest - a pilgrimage. This analyst is humbly grateful to have been brought along for this particular leg of the journey.

CLOSING COMMENTS OF A CONSULTANT

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Paper presented at the
Workshop for Interpreting Vocational Education

March 8-10, 1977
Hyatt Regency Hotel
Nashville, Tennessee

Closing Comments of a Consultant

There is a natural reservation with respect to closing or summary comments about such a conference as this one on philosophic interpretation. The conference seems to have progressed quite well and we run the risk of being redundant and superfluous. Yet, the excitement, expectation and enthusiasm leads us to overcome our reservations and share just a few of our end-of-conference feelings about what has taken place.

First, we comment upon some signs of a healthy profession of vocational education. Three qualities observed during this conference tend to support our positive feeling about the profession.

(1) There was a genuine and intense interest with respect to the conference theme and developmental process. The manner in which the small groups approached their tasks, the way in which members maintained their participation and the extensive interaction of each group were evidences of high-level and sustained interest.

(2) There was a genuine searching procedure, confirming the belief that outcomes of the conference were deemed worthwhile to all.

(3) Dialogue in each group was extensive and a sense of professional pride in sharing ideas and feelings with each group member seemed to pervade every aspect of the conference.

Moving from our perceptions of a healthy profession, we wish to encourage all those who had a part in this conference to continue the search for a more useful and universally acceptable philosophic rationale for vocational education. We need to seek greater clarity and similarity of concept use. Such concepts as philosophy, policy, rules, regulations

and goals must be viewed and used somewhat uniformly throughout the profession in order that we communicate clearly and forcefully among our own ranks and to our constituents. Since we are judged on both education and manpower development, it appears we must contribute to both and draw upon both. We must be concerned about the individual, the organization and the society. All three are crucial in efforts to both educate the "total person" and to prepare the worker for society.

A third summary comment relates to the work of Dr. Charles Law in his challenge for philosophic reexamination in the profession. I believe Dr. Law was urging us to strive for a sort of professional freedom to self-examine, the courage to question our own educational ideas and accomplishments and a willingness to react to our own plans for future emphasis and priority. This freedom is one important sign of a healthy and growing profession and is essential if we are to remain relevant and vital to the nation.

Finally, we comment upon the basis for this conference, the real meaning of the search for philosophic interpretation. Why do we strive to discover and reexamine our philosophic heritage, renew the framework for reexamination and strive to improve our procedures and approaches in this endeavor? Are "roots" of the profession as exciting as the recent television series based upon Alex Haley's book or could there be other equally compelling motivations? I like to believe that our search is motivated by our desire to serve better the people we seek to carry forward the task that we've begun, the younger members of the profession who need a better framework from which to renew and rebuild. A poem by Dromgoole expresses the motivation much better than I can in my own words. It's entitled "The Bridgebuilder" and it goes something like this:

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast and wide and steep,
With water rolling cold and deep.
The old man crossed in the twilight dim,
The sullen stream had no fears for him;
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge at eventide?"

The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
The chasm that was as nought to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim--
Good friend, I am building this bridge for him."

CHAPTER IV

EVALUATION

Evaluation procedures were used to aid in making needed adjustments in the program while the workshop was in session and to determine the effectiveness of the workshop after its completion. The techniques used in evaluating the workshop were use of interpreters, the administration of an "Interpreting Vocational Education Inventory," and the use of a participant workshop evaluation instrument.

Use of Interpreters

Four workshop participants were chosen by the project staff as interpreters. The interpreters were chosen so as to represent the different groups of individuals attending the workshop. They were also judged to be capable of grasping the significance of evaluative types of comments made by workshop participants. The interpreters met informally with the workshop staff to provide feedback concerning immediate adjustments that could be made in the conduct of the workshop. No significant changes were suggested by the interpreters.

Interpreting Vocational Educaton Inventory

The "Interpreting Vocational Education Inventory" was developed by the Project Staff with the advice of the Project Advisory Committee. The "Inventory," a summated rating scale, was developed to determine the knowledge that the participants had concerning interpreting vocational education. The Interpreting Vocational Education Inventory was developed by writing statements related to the interpretation of vocational education. The statements were presented to members of the Project Advisory Committee to assist the

Project Staff to determine whether or not they included activities associated with interpreting vocational education. The suggested changes of the Advisory Committee were incorporated into the instrument. Items requiring thrity-eight responses were selected to be included in the Inventory.

The Inventory had been designed for use as a pre-test and a post-test. However, the post-test was administered very late during the workshop contributing to a substantial difference in the number of participants completing the post-test as compared to the pre-test. The results of the post-test are presented in Table I so that the reader may observe the general knowledge level of the participants concerning interpretation of vocational education.

Participant Workshop Evaluation

A participant workshop evaluation instrument was administered to all participants present at the concluding session of the workshop. The instrument was designed to assess the strengths and weaknesses of the workshop and to provide insight into the conduct of similar workshops in the future.

The last question on the Workshop Evaluation Instrument asked for general comments. Following are comments written by the participants:

...."a very good conference, well planned, well conducted."

..."Thrust needs to be continued on a sustaining basis level that will cause top level decision makers to pay attention."

..."No provisions for free time during the day was allowed. Consequently, people took time away from session anyway."

..."Audience might have included more non-vocational persons."

..."Well organized workshop. Staff is to be commended. Excellent resource materials."

..."It would have been most beneficial to have had the introductory material from each section of the notebook in advance."

..."Anything that I can do to help facilitate the forward progress of this activity will be given high priority. To paraphrase one of our astronauts, "One small step for vocational education, one giant

step for education." We have begun and inch by inch it will be a cinch. Let's keep going."

..."Believe most teacher's education group's report has provided this input. Thanks for a very productive and worthwhile workshop."

..."Include more practitioners, members of boards of education and some law makers.

..."Appreciate Brown's paper. Something to add realism to presentation. Also, Broudy tried to use some AV. Wish others would also. Hard to remember titles, needed names on presentations."

..."An excellent workshop. I hope we can continue support for the continued examination of philosophy of vocational education. The workshop handbook is a particularly good resource for use in teacher education."

..."One of the best conferences that I've attended. Staff did superb planning. Excellent organization. Speeches all very good."

..."A slower pace and another day would have been beneficial."

..."No free time during the day to sight see."

TABLE I

MEAN POST-TEST SCORES IN ITEMS OF THE INTERPRETING VOCATIONAL EDUCATION INVENTORY[1] OF THE 43 PARTICIPANTS COMPLETING THE INTERPRETING VOCATIONAL EDUCATION WORKSHOP

STATEMENTS	MEAN[2]
1. Vocational education has a well-developed philosophy from which direction for the future may come.	1.98
2. The philosophic position that serves vocational education is the same one that served in 1917.	2.59
3. The recent charge from within the vocational education field of the need for a philosophic base is the work of newcomers to the field who simply do not know the system.	1.85
4. Identifying principles is the best way to go about elaborating a philosophic rationale.	3.36
5. The philosophy for vocational education should be based on consensus.	3.33
6. The purpose of teaching philosophy of vocational education is primarily to help each person understand his personal philosophy.	2.95
7. Looking at past legislative history of vocational education would be helpful in understanding vocational education's philosophy.	3.95

[1] A copy of the Interpreting Vocational Education Inventory can be found in Appendix (K).

[2] The respondent categories were assigned values of: Strongly Agree = 5, Agree = 4, Undecided = 3, Disagree = 2, Strongly Disagree = 1.

	STATEMENTS	MEAN
8.	The words principles and philosophy are synonymous.	1.88
9.	The words policy and philosophy are synonymous.	1.71
10.	Philosophical analysis can be used to critique non-vocational philosophical positions.	4.00
11.	Extensive research has been conducted conerning the philosophy of vocational education.	1.95
12.	Frequent collaboration occurs between vocational education leaders and non-vocational education leaders regarding philosophic perspectives.	1.73
13.	Personnel new to the field of vocational education can acquire a knowledge of the field of vocational education through currently available curricular materials.	2.71
14.	Vocational teacher education programs should make a special effort to examine philosophic perspectives regarding vocational education.	4.54
15.	Teacher educators who reside in vocational education departments across the country are generally well-known for their philosophical leadership in mapping out issues and problems.	2.02
16.	Competencies have been defined and are being utilized for determining the best teachers of philosophy of vocational education.	1.88

STATEMENTS	MEAN
7. Normative philosophy (*see definition below) of vocational education should:	
a. include statements about the principles of education.	4.00
b. include some elements of analysis, for example, definitions of teaching and learning	3.90
c. contain some statements of empirical fact.	4.03
d. contain statements from a specific philosophy, i.e., epistemology, metaphysics, theology, or axiology.	4.00
e. list and define a set of dispositions to be fostered by schools.	3.70
f. provide a line of reasoning to show that a list of dispositions are desirable or should be cultivated.	4.15
g. explain what should be done in order to acquire or foster a recommended list of dispositions, i.e., methods, curriculum, and administration.	3.78
h. give the evidence and arguments to show why certain methods and procedures should be adopted.	3.85
i. select dispositions regarded as desirable by:	
1. society	4.13
2. parents	3.84
3. the state	3.89
4. the church	2.69
5. school boards	3.76
6. the students	4.00
j. provide a basis for the selection of curriculum content.	3.95

*Normative philosophy - proposes ends or values for education to promote as well as methods and programs for it to adopt.

STATEMENTS	MEAN
18. For effective interpretation of vocational education to occur, the profession needs to:	
a. agree on the necessity for vocational educators to develop a philosophic interpretation competency.	3.97
b. understand and use a model to develop factual statements of philosophy concerning vocational education.	3.63
c. increase awareness of appropriate curriculum materials needed for interpreting vocational education.	4.68
d. identify competencies needed by vocational teacher educators for interpreting philosophy for vocational education.	4.15
e. identify programs and activities which would increase the competency level of vocational educators.	4.18
f. examine ways of providing a systematic rationale for vocational education.	4.45
g. more effectively utilize critical analysis in vocational teacher education programs.	4.43

TABLE II

NUMBER AND MEAN RESPONSES ON THE WORKSHOP EVALUATION INSTRUMENT[1] ADMINISTERED TO 40 PARTICIPANTS COMPLETING THE WORKSHOP

	STATEMENT	MEAN	
		Content	Presentation
1.	The presentation, "A National Priority: A National Problem," was:	4.00	3.97
2.	The presentation, "Perspective on the Problem: What is Needed," was:	4.06	4.13
3.	The presentation, "Philosophic Re-examination: Concerns of the National Association of State Directors of Vocational Education," was:	3.46	3.44
4.	The presentation, "Interpreting Vocational Education: The Challenge for Teacher Education," was:	4.31	4.23
5.	The presentation, "Toward a Philosophic Perspective for Vocational Education," was:	4.56	4.45
6.	The presentation, "Differentiating Betwen Philosophy and Policy," was:	3.77	3.87
7.	The presentation, "Let's Sing Out of the Same Hymnal," was:	3.32	3.69
8.	The presentation, "Frankena's Model for Analyzing Educational Philosophies," was:	3.97	3.32
9.	The presentation, "Frankena's Model - Historical Analysis," was:	3.71	3.55
10.	The presentation, "Using Frankena's Model - Current Philosophic Effort in Vocational Education," was:	3.66	3.61
11.	The presentation, "Using Frankena's Model - Responding to Critics," was:	3.94	3.58
12.	The presentation, "Using Frankena's Model - Component of Policy," was:	3.90	3.86

[1]A copy of Workshop Evaluation Instrument can be found in Appendix (L).

	STATEMENT	MEAN	
		Content	Presentation
13.	The presentation, "Going Forward from Here: A Challenge," was:	4.22	3.20
14.	The presentation, "Perceptions of Workshop Analyst," was:	4.55	4.27
15.	The small group sessions (A through H) were:	4.35	4.22
16.	The group sessions by vocational role were:	4.09	4.12
17.	The report and synthesis from the small group sessions was:	4.33	4.53
18.	The summary statements from the group sessions by vocational role was:	4.26	4.15

	STATEMENT	MEAN
19.	The pre-conference registration process was:	4.37
20.	Materials received prior to the conference were:	4.03
21.	The conference organization was:	4.59
22.	The scope of the conference was:	4.47
23.	The content of the conference was:	4.45
24.	My personal professional gain was:	4.29
25.	The applicability of the conference to my job responsibilities was:	4.05
26.	Hotel facilities were:	4.45
27.	The planned meals were:	4.32
28.	The general conference atmosphere was:	4.55

CHAPTER V
CONCLUSIONS AND RECOMMENDATIONS

This project was a response to the need within the field of vocational education for philosophic re-examination. It was possibly the first project within the history of vocational education that had as its primary objective that of assisting a target population from the many diverse roles in vocational education to take a critical look at the status of philosophic development within the field of vocational education.

It was a project that would deal with substance that was complex, long ignored, highly emotive, subject to bias, surrounded by ambiguity, inconsistently defined, and capable of becoming political. Nevertheless, the problem of philosophic and policy interpretation was a problem that was considered crucial; it demanded attention from the most capable leadership within vocational education.

Therefore, project staff carefully defined the boundaries of the project activities. The workshop mode would be the zenith of the project itself and the success of the workshop would hinge on the kinds of foci to be included, both in the training packet to be supplied and in the substance of the speaker-presentations to be included. Project staff therefore made the decision to include the following content areas for the workshop, through written materials and supplemented by outstanding workshop speakers:

(1) Call for Philosophic Interpretation - this content was intended to alert the participants to the existing expressed needs within vocational education for re-examining philosophy and policy.

(2) Toward a Philosophic Perspective - this content was included for the purpose of finding common terminology for the use of words such as policy, philosophy, principles, philosophic analysis. Selections were included that would explain the meaning of educational philosophy, the functions of philosophy, dangers to a field when philosophic methods are not employed, and techniques for analyzing, comparing, and developing an educational philosophy.

(3) Relationship of Policy to Philosophy - this content was included to show linkage between policy-making and a philosophic rationale. It indicated the impossibility of having one without the other, whether either was explicit or implicit.

(4) Historical Perspectives - this content was included to indicate the extent that a philosophic rationale had been developed in connection with the writing of the first federal legislation for vocational education (1906-1917). It indicated who the outstanding leaders, philosophically, were for the field of vocational education. An attempt was made to show the lack of scholarly analysis of the early philosophy within the field of vocational education.

(5) Current Critics - this content was included to indicate existing criticism of vocational education and illustrate how criticism might derive from theoretical as well as practical objections. An attempt was made to show how models of philosophical analysis would assist the vocational educator in analyzing the criticism theoretically, or practically, and be able to respond from a framework of philosophic analysis.

(6) Current Philosophic Effort - this content was included to indicate the degree of contribution that was being mounted within the field of vocational education currently to address the problem of philosophic

re-examination or development. Again a model of philosophic analysis was used to indicate differences in approach and degrees of completeness; it was also possible to see varying belief patterns from the contemporary contributors. An attempt was made to encourage further analysis and development from current vocational educators and to provide an opportunity for helpful interaction for future kinds of activities.

In addition to specifying the kinds of activities to be included in the workshop, the project staff also defined the kinds of activities that should not be included. They chose not to undertake:

> the promotion of any particular philosophic position for vocational education
>
> a judgement of the historical philosophic rationale for vocational education as to its appropriateness either within the historical context or for contemporary times
>
> a judgement of existing policies currently in operation within vocational education as to their appropriateness or efficiency
>
> the development of a contemporary philosophic position for vocational education

It was the studied position of the project staff in conducting this project in philosophic re-examination that much groundwork had to be identified and studied prior to entering into any kind of normative development or revision of a philosophic position for vocational education. It was the position of the project staff that until terminology and definitions were clearly accepted, until a better understanding could be supplied of the historical philosophic position, until some standard methods, such as models of philosophic analysis, could be identified, that the development of a philosophic rationale for contemporary vocational education would be premature.

Therefore, this workshop held at Nashville, March 8-9-10, was the beginning of a long-term studied effort. It was an effort that primarily defined the scope, reviewed past effort, laid the groundwork for further development, and encouraged participants to plan together what the next steps should be.

The participants, with the outstanding contribution of workshop group leaders, studied all of the content provided and by the end of the three day workshop made certain conclusions and recommendations for further study of the problem of philosophic re-examination. The group leaders made the following commendations, conclusions and recommendations:

GENERAL STATEMENTS

1. a) A study is needed to examine the foundations of vocational education. It may need to be more than a re-examination and re-interpretation. It needs to be an overall study. The study needs to give careful attention to philosophy, principles, and policy. This study should lead to a philosophical statement of vocational education, a listing of principles and recommendations for policy, as well as providing a means for periodic review and updating.

   b) There is a need for definition and conceptualization to develop a positive position which will enable the profession to adequately respond to its critics.

   c) Law's paper has provided catalyst for bringing leaders in vocational education together to talk about a philosophy as a base for operation of vocational education.

2. a) Philosophy may be defined as a general statement of reasoned beliefs to guide one's behavior; for vocational education, the primary emphasis should be toward assisting clients in acquiring those skills necessary for taking a productive role in society. Policies are used to implement philosophy- guides by which to make day by day decisions. Principles grow out of philosophy.

   b) Prosser came out with a list of principles rather than a philosophy. (a descriptive operation)
   Descriptive, normative, analytical approaches all may be used by vocational educators.
   Vocational education operates by a set or list of principles which need to be re-examined.

Early Leaders

3. We do need to study these early leaders. We need to reconceptualize much of their early thought and work.
   We agree that a well understood historical perspective is imperative in the development of a philosophy.

Model

4. We need some type of organizational structure to examine the elements of a philosophical statement. The model is first a guide, but developers of philosophy should not be limited to the model. The model provides the rationale for support of philosophy. The model is a valuable tool for analysis. At this time the Groups did not want to exclude the use of other models such as Sid Simon's model.
   The use of the model is not a panacea to our problem but it will provoke thought. The model might be a very useful "tool" for initiating analytical thought and development of a philosophy.

Critics

5. There should be an effort to identify and analyze our critics. We can answer them but we must realize that we may not satisfy them. It must

be realized that some criticisms will not only be valid but extremely beneficial to our own growth and development. All those currently seen as critics are not necessarily critical of vocational education. Rather, they are critical of larger social issues.

a) a clearing house on critical analysis
b) vocational educators need moreexperience and expertise in dealing with critical philosophical issues
c) closer working relations with education philosophers

Some critics are not informed with regard to vocational education.

a) invite critics to state and national activities
b) eliminate the "good 'ole boy" mentality. Need more self criticism from within.
c) need a forum for open discussion

CONCLUSIONS

1. *We do have a unique role in the total educational process. (occupational competence and occupational intelligence)*
2. *Current philosophical effort*
   a) we need unified effort to develop a philosophy
   b) we must develop "means" of arriving at concensus for a field position
   c) we need to give even further considerations of who, what, where, when, why, and how
3. *Policy must be reviewed and renewed in terms of its relationships to a philosophical position.*
   Present policy development from a field persepective is negligible. We must have further study of the concepts of policy, philosophy, principles and other commonly used concepts. They must be clarified for purposes of effective communication. Internal and/or external to the field.
4. *The conference brought us all to a common knowledge base, but with the representation of diverse populations among participants it is difficult, if not impossible, for all members of all groups to feel confident in using Frankena's model. If a person could take the time to really work with this notebook he would greatly expand his knowledge and feel more comfortable with the model as a tool for analyzing a philosophy for vocational education. We consider that we are only at a beginning of a knowledge base. We have become more aware of our responsibility for questioning and challenging.*

RECOMMENDATIONS

1. *We recommend a critical review of the philosophical position of the early leaders in vocational education as a prelude to determining a contemporary philosophy. We recommend that a task force of representatives of various organizations and agencies (i.e., NACVE, Manpower, AVA, State Directors, Office of Education) be commissioned to continue this effort and that additional funding be sought to facilitate this effort.*

2. *We must get beyond the bureacracies to the practitioners level to result in significant change in vocational education.*

3. *A systematic approach needs to be used to analyze our historical perspectives, current critics, current philosophical efforts and current policies. The results should be used to develop a national policy for vocational education.*

COMMENDATIONS

1. *The conference staff should be especially commended for developing such an extensive compilation of current and historical literature; for planning conference logistics effectively to allow for outstanding presentations and realistic small group activities.*

2. *We see this conference as just the beginning in developing a comprehensive contemporary philosophy for vocational education. Tremendous strides were made while we were here; there appears to be a great need for another workshop of this type (involving in so far as possible the same group).*

Following the report given by the group leaders, the participants were grouped by job role within the field of vocational education. These role groups deliberated about the recommendations and conclusions of small group leaders and then developed detailed time plans and action plans for carrying out such recommendations and contributions. These groups were also given the charge to determine how within their own role groups the problem of philosophy and policy development could be a major focus. Recommendations were completed by the following groups: state vocational education staff, Appendix S; vocational teacher educators, Appendix T; advisory councils for vocational education, Appendix U; and local vocational administrators and community college administrators, Appendix V.

OVERALL CONCLUSIONS AND RECOMMENDATIONS
PROJECT STAFF

The project staff, after thoroughly reviewing the evaluations, the conclusions and recommendations of the workshop participants, and comments from participants offered after the workshop, made the following conclusions and recommendations:

(1) The participants within the field of vocational education who attended the workshop demonstrated a highly motivated professional interest in wanting to study the problem of philosophic development in vocational education and work toward improvement.

(2) There exists within the field of vocational education a cadre of highly competent individuals who are knowledgeable about philosophic and policy techniques and who are commited to further study in the problem of philosophic development for the field of vocational education.

(3) The workshop in Nshville provided some necessary information and activities that may lead to more sophisticated and scholarly effort at examining and studying the problem of philosophy development for the field of vocational education.

(4) The workshop demonstrated the highly productive technique of bringing together personnel from all roles within vocational education to work on the problem of philosophic development.

(5) There should be federal funds available for an intensive long-term effort (a minimum of three years) toward philosophic inquiry, curriculum development, and personnel training in the problem-area of philosophy development.

(6) Individuals, as well as groups of vocational educators, should attempt to provide a well-developed philosophy and policy rationale for vocational education as one alternative for discussion and debate.

(7) Historical materials in philosophic development should be gathered together in one collection that will be accessible to the general researcher so that intensive study might occur.

(8) The momentum and interest that was generated at the workshop should be maintained by communications, writings, and analysis within the channels of professional associations.

(9) Efforts should continue in identifying funding sources to continue an effort in philosophic and policy development.

(10) Researchers should begin to direct their energies to an uncommon kind of research for vocational education - that of philosophic and historical studies.

(11) Administrators should begin to deliberately examine the relationship of policies to philosophy to see what congruence exists.

(12) Teacher trainers should begin to critically analyze the courses in graduate education for philosophic content and begin to find ways to add philosophic and policy development to advanced graduate training for vocational education.

(13) Philosophy and policy development is a legitimate problem area for funding under the Education Amendments of 1976 as a problem of national significance.

(14) There should be a satellite center in relation to the National Center for Research as provided under the Education Amendments of 1976 for the sole purpose of studying philosophy and policy development.

(15) There should be further activities designed to disseminate the training notebooks of the workshop and the information therein to target groups of personnel, including:

State Directors of Vocational Education
Urban Directors of Vocational Education
EPD 552 leadership training recipients and project directors
EPD 553 coordinators within each state

National Advisory Council on Vocational Education
American Vocational Association Board of Directors
University Council on Vocational Education
Research Directors - University and State staffs
USOE and NIE officials

(16) The Workshop for Interpreting Vocational Education was a wise investment of federal funds for personnel training; it had impact across the various roles and provided a lasting contribution in the manner of a training notebook that can be used to study the problems and issues in the area of philosophic and policy development.

APPENDIX A

PROJECT ADVISORY COMMITTEE

WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

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APPENDIX B

AGENDA FOR MEETING
OF
ADVISORY COMMITTEE

CONFERENCE FOR INTERPRETING VOCATIONAL EDUCATION
THROUGH TEACHER EDUCATOR INSERVICE

Meeting of Advisory Committee
Dallas, Texas
November 4-5, 1976

Dewey Adams, Chairperson

Thursday, November 4

1:30 - 1:45	Introductions	Donald Clark
1:45 - 2:00	Welcome to Region VI and Dallas	Bill Cummens
2:00 - 2:15	Interpretation as a National Priority	Muriel Tapman
2:15 - 2:40	Orientation to Project Plan	Katy Greenwood
2:40 - 3:00	Role of Advisory Committee	Floyd McKinney
3:00 - 3:15	Coffee Break	
3:15 - 3:45	Update on Work of Committee on Principles and Philosophy, National Association of State Directors	Jack Struck
3:45 - 4:15	Report of Project on Policy-Making for Vocational Education; Other Statements of Philosophy	Muriel Tapman
4:15 - 4:45	Interpreting Vocational Education - Available Materials	Lowell Burkett
4:45 - 5:15	Interpretation - Needs and Concerns (National and State)	Reginald Petty

Friday, November 5

8:30 - 9:15	Interpreting Vocational Education - Role of Teacher Educators	Melvin Miller, Lucille Patton Sandra Swinney
9:15 - 9:45	Interpretation: Linkages between Policy, Philosophy, Legislation	Gordon Swanson
9:45 - 10:15	Interpretation - Special Problems or Concerns	Advisory Committee Members
10:15- 10:30	Coffee Break	

10:30 - 12:00	National Conference - March 8-9-10 Assumptions for Conference	Floyd McKinney Jeremy Iggers Katy Greenwood
	Tentative Conference Objectives	Floyd McKinney
	Tentative Conference Format	Sandra Swinney Tom Waskom
	Target Populations, Outlines for Conference Presentations, and Suggested Speakers	Katy Greenwood Floyd McKinney
12:00 - 1:15	Lunch	
1:15 - 3:30	Discussion Promotion Effort	Tom Waskom Katy Greenwood
	Funding - Registration Fee	Sandra Swinney
	Evaluation	Floyd McKinney
	Final Report Dissemination	Katy Greenwood
3:30	Summary and Evaluation	Leo Schriener
	Adjournment	

APPENDIX C

PROJECT STAFF

WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

PROJECT STAFF

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APPENDIX D

PROMOTION EFFORT

LETTER/FLYER

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

COORDINATOR OF
VOCATIONAL EDUCATION PROGRAMS

February 22, 1977

Dear Colleague:

Texas A&M University in cooperation with the Texas Education Agency and the U.S. Office of Education is sponsoring a Workshop on Interpreting Vocational Education in Nashville, Tennessee at the Hyatt Regency Hotel on March 7-10, 1977.

The project is a response to the momentum created by the National Association of State Directors of Vocational Education, the National Advisory Council on Vocational Education and the American Vocational Education Association, calling for an indepth examination and reformulation of philosophy and policy in vocational education. It is hoped persons like you who are involved and commited to an educational system that provides opportunities for preparation for work will be able to attend the workshop.

Because we are providing notebook training packets for the workshop participants it is important for you to register for the workshop as soon as possible.

Enclosed please find a brochure describing the workshop, a registration card for the workshop and a hotel reservation card. We are looking forward to an exciting three days in Nashville. We hope you can join us.

Sincerely,

Floyd L. McKinney

Floyd L. McKinney
Project Director

Enclosures

FLM/bf

CONFERENCE FOR INTERPRETING VOCATIONAL EDUCATION

Sponsored by:
Vocational Education Programs
Texas A&M University
and
U.S. Office of Education

March 8-9-10, 1977
Hyatt Regency Hotel
Nashville, Tennessee

CONFERENCE HIGHLIGHTS

— Examining Ways of Providing a Systematic Rationale for Vocational Education

— Developing Skills of Philosophical Analysis for Vocational Education

— Utilizing Critical Analysis in Teacher Education

— Identifying New Directions for Vocational Education

TARGET AUDIENCE — State and Local Administrators; Vocational Teacher Educators; Representatives of Professional Organizations in Vocational Education; Other Leaders in Vocational Education

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CONFERENCE FOR INTERPRETING VOCATIONAL EDUCATION

☐ Please send me conference registration information at the following address:

Name_____

Title_____

Institution/Agency_____

Address_____

City_____ State_____ ZIP_____

Mail this form to:

Dr. Floyd L. McKinney, Coordinator
Vocational Education Programs
College of Education
Texas A&M University
College Station, Texas 77843

APPENDIX E

DESCRIPTORS USED IN SURVEY

COURSE OUTLINES | SURVEY INSTRUMENT

PHILOSOPHY OF VOCATIONAL EDUCATION

SURVEY OF COURSES

552 INSTITUTIONS

RANK ORDER		*Descriptors ranked as they relate to course dealing with PHILOSOPHY OF VOCATIONAL EDUCATION; 1 highest and 10 lowest*
7	1	A. PROVIDES RATIONALE FOR VOCATIONAL EDUCATION IN RELATION TO OTHER EDUCATION PROGRAMS
5	2	B. EXAMINES PHILOSOPHIC ISSUES WITHIN THE FIELD OF VOCATIONAL EDUCATION
8	3	C. GIVES OPPORTUNITY FOR DEVELOPMENT OF PERSONAL PHILOSOPHY
10	4	D. PROVIDES A SYSTEM OF JUSTIFICATION FOR DEVELOPING VOCATIONAL EDUCATION AT VARIOUS LEVELS
1	5	E. REVIEWS CONTENT OF PROGRAM/SERVICE AREAS
2	6	F. EXPLAINS A NORMATIVE POSITION FOR THE FIELD OF VOCATIONAL EDUCATION*
4	7	G. TRACES A HISTORY OF LEGISLATIVE ENACTMENT
9	8	H. EXAMINES VOCATIONAL EDUCATION IN RELATION TO CAREER DEVELOPMENT THEORY
3	9	I. FOCUSES ON STATE PLAN AND STATE DELIVERY SYSTEM FOR VOCATIONAL EDUCATION
6	10	J. FAMILIARIZES STUDENTS WITH WORKS OF PAST LEADERS

*LIST AND EXPLAIN FUNDAMENTAL PRINCIPLES OF VOCATIONAL EDUCATION

APPENDIX F

WORKSHOP PROGRAM

WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

March 7-10, 1977

Hyatt Regency Hotel
Nashville, Tennessee
WORKSHOP HEADQUARTERS - SUITE 2511

Monday, March 7, 1977

8:00 a.m. - 4:00 p.m.	Project Staff Meeting - Suite 2511
4:00 - 5:30 p.m.	Small Group Leaders Meeting - Room 4A
6:00 - 7:00 p.m.	Registration - Davidson Room Foyer (Second Floor) All workshop participants must register.
8:00 - 10:00 p.m.	Reception - Davidson Room (cash bar) (Second Floor)

Tuesday, March 8, 1977

8:00 a.m. - 9:00 a.m.	Registration - Foyer, Regency IV All workshop participants must register.

CALL FOR PHILOSOPHIC INTERPRETATION

FIRST GENERAL SESSION - REGENCY IV

Presiding - Floyd McKinney

Tuesday, March 8, 1977

9:00 a.m.	Welcome to Tennessee	O.H. "Shorty" Freeland
	Introduction of Project Staff and Project Advisory Committee	Floyd McKinney
	Overview of Workshop and Projected Workshop Outcomes	Katy Greenwood
9:30 a.m.	A National Priority: A National Problem	William F. Pierce
9:50 a.m.	Perspective on the Problem: What is Needed	Marvin J. Feldman
10:15 a.m.	Break (Coffee and Tea)	
10:45 a.m.	Philosophic Re-examination: Concerns of the National Association of State Directors of Vocational Education	Monte Multanen
11:15 a.m.	Interpreting Vocational Education: The Challenge for Teacher Education	Carl Dolce
11:45 a.m.	Charge to Small Groups	Floyd McKinney
12:00 Noon	Lunch (on your own)	
1:30 p.m.	Small Group Sessions Group A - Room 4A - Carl Lamar Group B - Room 4B - Monte Multanen Group C - Room 5A - Mel Miller Group D - Room 5B - Gene Norman Group E - Room 6A - Gene Love Group F - Room 6B - Dennis Nystrom Group G - Room 7A - Mary Jenet Penrod Group H - Room 7B - Lucille Patton	
2:45 p.m.	Break (Coffee and Tea - Regency IV)	

UNDERSTANDING PHILOSOPHIC AND POLICY QUESTIONS

SECOND GENERAL SESSION - REGENCY IV

Presiding - Dewey Adams

Tuesday, March 8, 1977

3:15 p.m.	Overview of Session	Dewey Adams
3:25 p.m.	Toward a Philosophic Perspective for Vocational Education	Harry Broudy
4:05 p.m.	Differentiating Between Philosophy and Policy	Gordon Swanson
4:30 p.m.	Questions and Answers	
5:00 p.m.	Recess	

WORKSHOP BANQUET

7:00 p.m.

Regency I

Toastmaster - Donald L. Clark

Dinner

Let's Sing Out of the Same Hymnal — Walter Kerr

UNDERSTANDING PHILOSOPHIC AND POLICY QUESTIONS
(Continued)

Wednesday, March 9, 1977

8:30 a.m. — Coffee and Rolls

(Foyers of Small Group Session Meeting Room)

9:00 a.m. — Small Group Sessions

Group A - Room 4A - Carl Lamar
Group B - Room 4B - Monte Multanen
Group C - Room 5A - Mel Miller
Group D - Room 5B - Gene Norman
Group E - Room 6A - Gene Love
Group F - Room 6B - Dennis Nystrom
Group G - Room 7A - Mary Jenet Penrod
Group H - Room 7B - Lucille Patton

10:30 a.m. — Break

UTILIZING A PHILOSOPHIC MODEL IN VOCATIONAL EDUCATION

THIRD GENERAL SESSION - REGENCY IV

Wednesday, March 9, 1977

10:45 a.m.	Overview of Session	Dewey Adams
10:50 a.m.	Frankena's Model for Analyzing Educational Philosophies	James Brown
11:30 a.m.	Using Frankena's Model - Historical Analysis	Katy Greenwood
12:00 Noon	Luncheon - Regency II and III	
1:30 p.m.	Using Frankena's Model - Responding to Critics	Jeremy Iggers
2:00 p.m.	Using Frankena's Model - Current Philosophic Effort in Vocational Education	Katy Greenwood and Jeremy Iggers
2:30 p.m.	Using Frankena's Model - Component of Policy	Al Paulter
3:00 p.m.	Break (Coffee and Tea) Regency IV	
3:30 p.m.	Small Group Sessions	

Group A - Room 4A - Carl Lamar
Group B - Room 4B - Monte Multanen
Group C - Room 5A - Mel Miller
Group D - Room 5B - Gene Norman
Group E - Room 6A - Gene Love
Group F - Room 6B - Dennis Nystrom
Group G - Room 7A - Mary Jenet Penrod
Group H - Room 7B - Lucille Patton

5:00 - 6:00 p.m. Small Group Leaders Meeting - Room 7A

Role Group Facilitators Meeting - Room 7B

CHALLENGE FOR THE FUTURE:
DEVELOPING A NORMATIVE PHILOSOPHIC POSITION

FOURTH GENERAL SESSION - REGENCY IV

Presiding - Floyd McKinney

Thursday, March 10, 1977

8:30 a.m.	Coffee and Rolls - Regency IV	
9:00 a.m.	Overview of Session	Floyd McKinney
9:10 a.m.	Report and Synthesis from Small Group Sessions	Small Group Leaders
9:45 a.m.	Going Forward from Here: A Challenge	Charles Law
10:15 a.m.	Break	
10:30 a.m.	Group Sessions by Vocational Role	
	Vocational Teacher Education - 5A and 5B Charles Hopkins, Facilitator	
	State Directors of Vocational Education - 6B Dan Dunham, Facilitator	
	Advisory Councils for Vocational Education - 7A Marvin Feldman, Facilitator	
	Community College Personnel - 6A Gene Doer, Facilitator	
	Local Vocational Education Leaders - 7B Darrell Heitzman, Facilitator	
12:00 Noon	Luncheon - Regency II and III	
1:00 p.m.	Summary Statements - Regency IV Charles Hopkins, Dan Dunham, Marvin Feldman, Gene Doer, Darrell Heitzman	
2:00 p.m.	Perceptions of Workshop Analyst	F. Randall Powers
2:15 p.m.	Closing Comments of a Consultant	Dewey Adams
	Workshop Announcements and Workshop Evaluation	Project Staff
2:30 p.m.	Adjourn	

APPENDIX G

RESOURCE NOTEBOOK

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BIBLIOGRAPHY

Resource Notebook

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APPENDIX H

SMALL GROUP MEMBERS

Group A - Room 4A

Carl Lamar - Leader

Dewey Adams
Junious D. Brown
H.D. Drennan
Norman D. Ehresman
Edward K. Hankin
Roland Krogstad
Joseph F. Malinski
Don Mulvihill
John Roper
Byrl R. Shoemaker
C. Edward Williams

Group B - Room 4B

Monte Multanen - Leader

Jim Burrow
John Ed Garrett
Rodney J. Hayes
Joe E. Hill
E.L. Kurth
Robert Miller
William Pierce
Stephen J. Seu
Earl W. Shaffer
Gordon Swanson
Russell Walker
Samuel L. Word

Group C - Room 5A

Melvin D. Miller - Leader

Margaret C, Ashworth
Carolyn Burkhart-Vesser
Theo J. Cote
Elizabeth A. Cress
Bernard J. DeRubeis
Richard E. Emery
Walter Kerr
Dorothy Pese
D.S. Phillips
F. Randall Powers
Neal Prichard
Dolores M. Robinson
Dee Wilder

Group D - Room 5B

Gene Norman - Leader

William F. Ardren
Carl Dolce
Charlie M. Dunn
Norman Ervin
A.D. Hancock
Virla Krotz
Edwin E. Lamberth
Rex Ray
Annell Lacy Simcoe
John D. Skinkle
T. Elaine Staaland
Lloyd Wiggins

Group E - Room 6A

Gene Love - Leader

Gary Bice
Ralph Bregman
Harry Broudy
Carol Gibson
Sandy Hewitt
Leroy Hollis
James E. Hugueley
Arthur M. Lee
G. William Porter
Andrew J. Ryal
Clarence R. Wasson
Roy Wilbanks

Group F - Room 6B

Dennis C. Nystrom - Leader

William C. Aiken
Juanita Bice
Lowell Burkett
Stanton C. Calvert
Darrell Heitzman
Carol Hodgson
Charles R. Hopkins
Marilyn-Lu Jacobsen
Chester LaFever
Fred Stout
John F. Thompson

Group G - Room 7A

Mary Jenet Penrod - Leader

Charles E. Adwell
Joyce Bales
James Brown
Richard E. Carlson
Vivien K. Ely
Dick Hayes
Alton D. Ice
Dwayne Lunge
Aaron J. Miller
Albert Pautler
William R. Rude
Emmett Tiner

Group H - Room 7B

Lucille W. Patton - Leader

Gary Bellrichard
Donald L. Clark
Marvin Feldman
Alfred E. Jones
Charles Law
John T. Leeman
Ernest C. Miller
R.W. Montgomery
Roger D. Vincent
George Walrodt
Kenneth E. Walsh
Shelia Webster

APPENDIX I

SMALL GROUP OBJECTIVES

OBJECTIVES FOR SMALL GROUPS

Tuesday, March 8, 1977, 1:00 p.m.

At the end of the session the group should:

1. be acquainted with each participant's name and professional responsibility,

2. be familiar with the contents of the workshop resourse notebook,

3. clarify questions concerning the speaker's presentations,

4. formulate conclusions concerning the need for philosophical re-examination, and

5. identify self-goals for the workshop.

Wednesday, March 9, 1977, 9:00 a.m.

At the end of the session the group should:

1. have adopted a definition of

   a. philosophy,
   b. philosophy of education,
   c. philosophy of vocational education,
   d. policy,

2. have determined the relationship between philosophy and policy.

In attaining these objectives the participants should refer to section II of the notebook and to the comments made by the speakers.

Wednesday, March 9, 1977, 3:30 p.m.

At the end of the session the group should:

1. develop conclusions concerning the value and use of the model,

2. recognize the need for interpreting the philosophical position of the early leaders in vocational education,

3. be able to use Frankena's Model for analyzing a philosophy of education, and

4. develop conclusions and recommendations concerning current critics, current philosophical effort and current policy effort.

SMALL GROUP LEADERS

The Small Group Leaders are to report conclusions and recommendations of their Group at 9:10 a.m., Thursday, March 10, 1977 regarding:

1. need for philosophical re-interpretation,
2. nature of philosophy,
3. nature of policy,
4. use of model,
5. historical perspective,
6. current critics,
7. current philosophical effort, and
8. current policy effort.

APPENDIX J

GROUP SESSIONS
BY
VOCATIONAL ROLE

GROUP SESSIONS BY VOCATIONAL ROLE

10:30 a.m., Thursday, March 10

COMMUNITY COLLEGE AND LOCAL VOCATIONAL EDUCATION PERSONNEL

Darrell Heitzman - Facilitator, Room 7B

Charles E. Adwell
Stanton C. Calvert
Elizabeth A. Cress
Richard E. Emery
Norman Ervin
John Ed Garrett
A.D. Hancock
Dick Hayes
Darrell Heitzman
Leroy Hollis
Marilyn-Lu Jacobsen
Chester LaFever
Ernest C. Miller
Don Mulvihill
Gene Norman
Dorothy Pese
John Roper
John Skinkle
Shelia Webster
Roy Wilbanks
C. Edward Williams

STATE VOCATIONAL EDUCATION STAFF

Byrl Shoemaker - Facilitator, Room 6-B

William C. Aiken
Gary Bellrichard
Richard E. Carlson
Rodney J. Hayes
Alfred E. Jones
Sandy Hewitt
James E. Hugueley
Roland Krogstad
Edwin E. Lamberth
Charles Law
John T. Leeman
Monte Multanen
G. William Porter
T. Elaine Staaland
Emmett Tiner
Russell Walker
Kenneth E. Walsh
Dee Wilder

GROUP SESSIONS BY VOCATIONAL ROLE

10:30 a.m., Thursday, March 10

VOCATIONAL TEACHER EDUCATION

I. Charles Hopkins - Facilitator, Room 5-A

Dewey Adams
William F. Ardren
Margaret C. Ashworth
Gary Bice
Junious Brown
Jim Burrow
Donald Clark
H.D. Drennan
Charlie M. Dunn
Norman D. Ehresman
Vivien K. Ely
Joe E. Hill
E.L. Kurth
Carl Lamar
Gene Love
Melvin D. Miller
Lucille W. Patton
Albert Pautler
Neal Prichard
Stephen J. Seu
Annell Lacy Simcoe

II. D.S. Phillips - Facilitator, Room 5-B

Juanita Bice
Theo J. Cote
Bernard J. DeRubeis
Carol Hodgson
Edward K. Hankin
Aaron J. Miller
Robert Miller
R.W. Montgomery
Dennis C. Nystrom
Mary Jenet Penrod
F. Randall Powers
Rex Ray
Dolores M. Robinson
Andrew J. Ryal
Fred Stout
Gordon Swanson
John F. Thompson
Carolyn Burkhart-Vesser
Roger D. Vincent
Lloyd Wiggins
Samuel L. Word

GROUP SESSIONS BY VOCATIONAL ROLE

10:30 a.m., Thursday, March 10

ADVISORY COUNCILS FOR VOCATIONAL EDUCATION

Marvin Feldman - Facilitator, Room 7-A

Joyce Bales
Ralph Bregman
Carol Gibson
Alton D. Ice
Walter Kerr
Virla Krotz
Arthur M. Lee
Dwayne Lunge
Joseph F. Malinski
William R. Rude
Earl W. Shaffer
George Walrodt
Clarence R. Wasson

APPENDIX K

INTERPRETING VOCATIONAL EDUCATION INVENTORY

INTERPRETING VOCATIONAL EDUCATION INVENTORY

The project staff wishes to express its sincere appreciation to each workshop participant for their cooperation in completing the "Inventory." The "Inventory" represents a vital part of the total project evaluation system.

THANKS FOR YOUR COOPERATION!

INTERPRETING VOCATIONAL EDUCATION INVENTORY

Directions: Please respond to each item by circling; SA for Strongly Agree, A for Agree, U for Undecided, D for Disagree, and SD for Strongly Disagree.

1.	Vocational education has a well-developed philosophy from which direction for the future may come.	SA	A	U	D	SD
2.	The philosophic position that serves vocational education is the same one that served in 1917.	SA	A	U	D	SD
3.	The recent charge from within the vocational education field of the need for a philosophic base is the work of newcomers to the field who simply do not know the system.	SA	A	U	D	SD
4.	Identifying principles is the best way to go about elaborating a philosophic rationale.	SA	A	U	D	SD
5.	The philosophy for vocational education should be based on consensus.	SA	A	U	D	SD
6.	The purpose of teaching philosophy of vocational education is primarily to help each person understand his personal philosophy.	SA	A	U	D	SD
7.	Looking at past legislative history of vocational education would be helpful in understanding vocational education's philosophy.	SA	S	U	D	SD
8.	The words principles and philosophy are synonymous.	SA	A	U	D	SD
9.	The words policy and philosophy are synonymous.	SA	A	U	D	SD
10.	Philosophical analysis can be used to critique non-vocational philosophical positions.	SA	A	U	D	SD
11.	Extensive research has been conducted concerning the philosophy of vocational education.	SA	A	U	D	SD
12.	Frequent collaboration occurs between vocational education leaders and non-vocational education leaders regarding philosophic perspectives.	SA	A	U	D	SD
13.	Personnel new to the field of vocational education can acquire a knowledge of the field of vocational education through currently available curricular materials.	SA	A	U	D	SD
14.	Vocational teacher education programs should make a special effort to examine philosophic perspectives regarding vocational education.	SA	A	U	D	SD

15.	Teacher educators who reside in vocational education departments across the country are generally well-known for their philosophical leadership in mapping out issues and problems.	SA	A	U	D	SD
16.	Competencies have been defined and are being utilized for determining the best teachers of philosophy of vocational education.	SA	A	U	D	SD
17.	Normative philosophy (*see definition below) of vocational education should:					
	a. include statements about the principles of education.	SA	A	U	D	SD
	b. include some elements of analysis, for example, definitions of teaching and learning.	SA	A	U	D	SD
	c. contain some statements of empirical fact.	SA	A	U	D	SD
	d. contain statements from a specific philosophy, i.e., epistemology, metaphysics, theology, or axiology.	SA	A	U	D	SD
	e. list and define a set of dispositions to be fostered by schools.	SA	A	U	D	SD
	f. provide a line of reasoning to show that a list of dispositions are desirable or should be cultivated.	SA	A	U	D	SD
	g. explain what should be done in order to acquire or foster a recommended list of dispositions, i.e., methods, curriculum, and administration.	SA	A	U	D	SD
	h. give the evidence and arguments to show why certain methods and procedures should be adopted.	SA	A	U	D	SD
	i. select dispositions regarded as desirable by:					
	1. society	SA	A	U	D	SD
	2. parents	SA	A	U	D	SD
	3. the state	SA	A	U	D	SD
	4. the church	SA	A	U	D	SD
	5. school boards	SA	A	U	D	SD
	6. the students	SA	A	U	D	SD
	j. provide a basis for the selection of curriculum content.	SA	A	U	D	SD

*Normative philosophy - proposes ends or values for education to promote as well as methods and programs for it to adopt.

18. For effective interpretation of vocational education to occur, the profession needs to:

a. agree on the necessity for vocational educators to develop a philosophic interpretation competency.	SA	A	U	D	SD
b. understand and use a model to develop factual statements of philosophy concerning vocational education.	SA	A	U	D	SD
c. increase awareness of appropriate curriculum materials needed for interpreting vocational education.	SA	A	U	D	SD
d. identify competencies needed by vocational teacher educators for interpreting philosophy for vocational education.	SA	A	U	D	SD
e. identify programs and activities which would increase the competency level of vocational educators.	SA	A	U	D	SD
f. examine ways of providing a systematic rationale for vocational education.	SA	A	U	D	SD
g. more effectively utilize critical analysis in vocational teacher education programs.	SA	A	U	D	SD

APPENDIX L

PARTICIPANT EVALUATION
OF
WORKSHOP

PARTICIPANT EVALUATION

of

WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

Directions: *Please circle the number on the left and the right, which best represents your reaction to each of the items below:*

CONTENT						PRESENTATION				
Beneficial				*No Benefit*		*Excellent*				*Poor*
5	4	3	2	1	1. The presentation, "National Priority: A National Problem," was:	5	4	3	2	1
5	4	3	2	1	2. The presentation, "Perspective on the Problem: What is Needed," was:	5	4	3	2	1
5	4	3	2	1	3. The presentation, "Philosophic Re-examination: Concerns of the National Association of State Directors of Vocational Education," was:	5	4	3	2	1
5	4	3	2	1	4. The presentation, "Interpreting Vocational Education: The Challenge for Teacher Education," was:	5	4	3	2	1
5	4	3	2	1	5. The presentation, "Toward a Philosophic Perspective for Vocational Education," was:	5	4	3	2	1
5	4	3	2	1	6. The presentation, "Differentiating Between Philosophy and Policy," was:	5	4	3	2	1

CONTENT						PRESENTATION				
Beneficial				*No Benefit*		*Excellent*				*Poor*
5	4	3	2	1	7. The presentation, "Let's Sing Out of the Same Hymnal," was:	5	4	3	2	1
5	4	3	2	1	8. The presentation, "Frankena's Model for Analyzing Educational Philosophies," was:	5	4	3	2	1
5	4	3	2	1	9. The presentation, "Using Frankena's Model - Historical Analysis," was:	5	4	3	2	1
5	4	3	2	1	10. The presentation, "Using Frankena's Model - Responding to Critics," was:	5	4	3	2	1
5	4	3	2	1	11. The presentation, Using Frankena's Model - Current Philosophic Effort in Vocational Education," was:	5	4	3	2	1
5	4	3	2	1	12. The presentation, "Using Frankena's Model - Component of Policy," was:	5	4	3	2	1
5	4	3	2	1	13. The presentation, "Going Forward from Here: A challenge," was:	5	4	3	2	1
5	4	3	2	1	14. The presentation, "Perceptions of Workshop Analyst," was:	5	4	3	2	1
5	4	3	2	1	15. The small group sessions (A through H) were:	5	4	3	2	1

CONTENT						PRESENTATION				
Beneficial				*No Benefit*		*Excellent*				*Poor*
5	4	3	2	1	16. The group sessions by vocational role were:	5	4	3	2	1
5	4	3	2	1	17. The report and synthesis from the small group sessions was:	5	4	3	2	1
5	4	3	2	1	18. The summary statements from the group sessions by vocational role was:	5	4	3	2	1

Directions: Please circle the number which best represents your reaction to each of the items below:

	Excellent				*Poor*
19. The pre-conference registration process was:	5	4	3	2	1
20. Materials received prior to the conference were:	5	4	3	2	1
21. The conference organization was:	5	4	3	2	1
22. The scope of the conference was:	5	4	3	2	1
23. The content of the conference was:	5	4	3	2	1
24. My personal professional gain was:	5	4	3	2	1
25. The applicability of the conference to my job responsibilities was:	5	4	3	2	1
26. Hotel facilities were:	5	4	3	2	1
27. The planned meals were:	5	4	3	2	1
28. The general conference atmosphere was:	5	4	3	2	1

GENERAL COMMENTS AND RECOMMENDATIONS:

APPENDIX M

LETTER
TO
WILLIAM PIERCE

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

VOCATIONAL EDUCATION PROGRAMS

April 6, 1977

Dr. William Pierce, Deputy Commissioner
for Occupational and Adult Education
Bureau of Adult and Occupational Education
U.S. Department of Education
Department of Health, Education and Welfare
7th and D Streets, S.W.
Washington, D.C. 20202

Dear Dr. Pierce:

It was a pleasure to see you again in Nashville. On behalf of the project staff at Texas A&M University as well as the many participants who were in attendance, let us express our appreciation for a very thoughtful and well-done presentation. It set the tone and scope of the workshop very appropriately. We are grateful that you took time from a crowded schedule to contribute your comments.

As you know, the workshop in Nashville, Interpreting Vocational Education, was the zenith of a U.S.O.E. funded (EPD 553) national project emphasizing the need for philosophy and policy re-examination. From now until June 30, 1977, when the project ends, the project staff will complete various follow-up tasks and will attempt to analyze and assess the impact of the workshop within the field of vocational education. A very brief summary report of the workshop itself is attached (See Addendum I). A training notebook has been sent to you under separate cover, and you will receive a supplement and final report that will include all presentations by the workshop speakers as well as a full set of recommendations and identified future steps for working on the problem of philosophic and policy development as drafted by the workshop participants. We enclose unedited recommendations from the participants for your perusal at this time (See Addendum II).

We believe the monies for this particular project were put to excellent use and were a wise investment in personnel development. U.S.O.E. EPD 553 staff personnel are to be commended for providing leadership toward activities that have made a strong beginning in a very complex problem area. As you know, this particular priority was not named for personnel development funds for 1977-78; nor was the problem named as a priority for curriculum or research funding, even though much work needs to be done in all these areas.

There is much concern on the part of the participants who attended the workshop in Nashville that now, even though a conceptual framework has been provided and immediate tasks defined, there are no funds to continue work on the problem. They fear that efforts will cease or that individual or organizational work that does continue will be fragmented or disparate, that effort will perhaps, be duplicated or uncommunicated to the field as a whole. Their concern and commitment to this problem area, we believe, is serious and not transitory. They will continue to emphasize the need for finding the very best ways to attack the problem as expediently as possible.

We realize that key people who have brought the need for re-examining philosophy and policy development, such as Dr. Charles Law and Dr. Marvin Feldman, will not stop emphasizing the need. Too much impact has been made now for that to happen. Efforts will continue obviously. A resolution was passed at the 1976 AVA convention in Houston to re-examine the issue of policy development. The National Advisory Council on Vocational Education will maintain their interest in policy development. The National Association of State Directors will realize more than before under the new legislation that State Plans now must be formulated from a well-defined philosophic framework. Teacher educators are beginning to look at the courses in their own institutions that deal with "principles" or "philosophy" to re-examine the basic content of those courses. There is much commitment and interest, and there will continue to be as individuals work on the problem.

However, national coordination is needed during 1977-78 as various efforts are continued, and this was the primary concern on the part of the participants who attended the conference. We have been asked by the participants collectively, and have received many telephone requests and letters, to take the leadership in finding ways for national coordination to occur.

We would like to meet with you at your earliest convenience and exchange views regarding your own perceptions of the problem and possible avenues for funding. Information regarding untapped resources at this particular time that would permit national coordination and communication to occur between the various groups that will work on the problem would be helpful. Also, information regarding the new law, PL 94-482, in regards to funding that might be available for curriculum development, research, and personnel development in the area of philosophy and policy development would be of interest. At such a meeting we would like to provide you and your staff with more data regarding the need for work in this particular area and provide necessary rationale for this particular problem to be considered priority for federal funding. It is possible that some of the members of the planning committee for the project, Interpreting Vocational Education, will want to join us, or other key people who have a keen interest in the problem. We would hope that such a meeting could be scheduled prior to

June 30, 1977, preferably within the month of May.

We appreciate your continued leadership in the field of vocational education and will be looking forward to hearing from you.

Sincerely,

Floyd L. McKinney
Project Director

Katy Greenwood
Associate Director

cc: Members of Project Advisory Committee
All Workshop Participants
Muriel Tapman
Duane Neilson

Enclosures

P.S. If you would like to talk with us, our telephone numbers are as follows.

Floyd L. McKinney
713/845-6816

Katy Greenwood
612/373-5183

APPENDIX N

LETTER
TO
LOWELL BURKETT

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

CATIONAL EDUCATION PROGRAMS

April 8, 1977

Mr. Lowell Burkett, Executive Director
American Vocational Association
1510 H Street, N.W.
Washington, D.C. 20005

Dear Mr. Burkett:

We were pleased that you were able to be with us briefly at the Workshop for Interpreting Vocational Education in Nashville, and certainly appreciated having Carol Hodgson representing AVA as a participant throughout the workshop.

The workshop participants made many recommendations at the end of the three-day workshop to see that efforts and coordination in the critical problem area of philosophy and policy development do not cease at this time. As far as can be determined there have been no federal funds for projects for 1977-78 to continue the work.

We are enclosing a summary report of the workshop (Addendum I). A training notebook has been sent under separate cover and you will receive a copy of the Project Final Report. We are including "unedited" recommendations from participants at this time for your perusal (Addendum II).

You will see various recommendations that refer to the American Vocational Association. We believe they may be summarized as follows.

- the American Vocational Association should appoint a standing committee that would facilitate a continuous dialog concerning the philosophy of vocational education.
- a special section for philosophy and policy development should be included in the American Vocational Journal.
- a follow-up meeting should be held at AVA in December, 1977 for participants of the workshop in Nashville.
- the theme for the AVA convention in 1978 should be related to philosophy and policy development.

- as soon as possible an article should be included in the American Vocational Journal alerting vocational education personnel to the problems and tasks ahead in the area of philosophy and policy development.

- monographs, perhaps published by the AVA, should address the many issues in philosophy and policy development.

We are anticipating a meeting with U.S. Office of Education personnel in May to discuss plans for developmental work in the area of vocational education and policy. If your schedule permits, we would like to meet with you to explore possible future activities of the American Vocational Association in this critical area. As soon as we have a confirmed meeting time in Washington we will contact you to see if we can schedule an appointment.

We appreciate very much your interest and concern for vocational education philosophy and policy development.

Sincerely,

Floyd L. McKinney
Project Director

Katy Greenwood
Associate Director

Enclosures

APPENDIX O

WORKSHOP PARTICIPANT ROSTER

WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

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APPENDIX P

FOLLOW-UP LETTER
TO
PARTICIPANTS

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

VOCATIONAL EDUCATION PROGRAMS

MEMORANDUM

TO: Participants, Workshop for Interpreting Vocational Education

FROM: Floyd L. McKinney, Project Director FLM
Katy Greenwood, Associate Director KG

DATE: April 21, 1977

We believe the workshop in Nashville was a success! Our best indicator has been your continuous interest and enthusiasm to see the efforts continue in philosophic and policy development. Evaluators at the conference were positive as well as the evaluation sheets each of you completed at the end of the workshop.

As project staff, we believe the professionalism and serious commitment demonstrated by the participants at Nashville toward working on a serious national problem are unusual and certainly unparalleled at most workshops. It was a pleasure to host the workshop and work with a group of diverse, highly motivated, commited professionals. Thank you for participating with intense enthusiasm.

Enclosed is a letter to Dr. William Pierce, U.S.O.E. It followed your collective requests and attempted to summarize the recommendations from the workshop. The project staff believes that a good case can be built and presented to U.S.O.E. for categorizing the problem "philosophy and policy development" as a priority for funding, not only within personnel development activities but also within curriculum and research efforts. We have asked for a meeting with U.S.O.E officials and will make the outcomes of such a meeting known to each of you in the future.

Also enclosed is a letter to Mr. Lowell Burkett. This letter attempts to summarize the recommendations that involve the American Vocational Association. We have submitted a short new item for the May issue of the Journal and are planning a more substantive article for one of the Fall 1977 issues if that is acceptable with the Editorial Board of AVA.

We are sending a new article to each state affiliate of the AVA for inclusion in their news letter. These articles will include the name of each person from the particular state that attended the Nashville workshop. We are taking the liberty to list each of you as a resource person in the area of philosophy and policy development. It is possible that you will be called upon to comment formally or informally on the nature and need of this national effort.

APPENDIX Q

NEWS RELEASE
FOR
STATE VOCATIONAL ASSOCIATION
NEWSLETTER

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

VOCATIONAL EDUCATION PROGRAMS

MEMORANDUM

TO: State Affiliates, American Vocational Association

FROM: Floyd L. McKinney, Project Director and Katy Greenwood, Associate Director, WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION

DATE: May 6, 1977

RE: News release for State Vocational Associate Newsletter

Attached you will find a copy of a news release we would very much appreciate having printed in the next issue of your State Vocational Association Newsletter.

The news release provides information about objectives and outcomes of a recent workshop held in Nashville, Tennessee, March 8-10, 1977 concerning the Interpretation of Vocational Education. We are asking each state to consider our release for publication for two reasons: (1) to provide information about the outcomes of the workshop and (2) to indicate the names of participants from each state who could serve as resource persons concerning the interpretation of vocational education.

The main advantage of this procedure is that re-examination of philosophy of vocational education at the state level will be enhanced by the contribution of the participants who form a unique cadre of persons equipped to share the enthusiasm of the March workshop. We are hopeful this will occur through activities planned routinely for personnel development within your state.

Should you have further questions, please do not hesitate to get in touch with us. Thank you for considering this release for your Newsletter.

What do we believe about vocational education? All of us concerned with the future direction of vocational education need to be aware of the current re-examination of the philosophy of vocational education. Each of us needs to become involved in the process of re-examination.

At a meeting held March 8-10, 1977 in Nashville, Tennessee, the WORKSHOP FOR INTERPRETING VOCATIONAL EDUCATION provided focus on philosophy for the 125 participants from all role groups of vocational education--teachers, administrators, state directors, advisory council members. The objectives of the workshop were:

-to increase the participants awareness of an urgent national problem in the field of vocational education;

-to increase understanding on the part of participants as to the nature and uses of philosophy and policy;

-to provide a conceptual framework for examining and developing philosophy and policy; and

-to provide an opportunity for national collaboration in identifying future tasks in philosophic development for the field of vocational education.

Major presentations stressing the need for philosophic re-examination included those of Dr. William Pierce, U.S.O.E.; Dr. Marvin Feldman, member of the National Advisory Council on Vocational Education; Mr. Monte Multanen, National Association of State Vocational Education Directors and Oregon State Director of Vocational Education; and Dr. Carl Dolce, Dean of the School of Education, North Carolina State University.

A brief introduction to philosophy was presented by Dr. Harry Broudy, University of Illinois, with suggestions for ways in which philosophical analysis could be valuable to vocational education. A model for analyzing philosophies of education with particular application to issues in vocational education was described and used by James Brown, University of Michigan; Katy Greenwood and Jeremy Iggers, University of Minnesota. The model was used for analyzing the philosophic rationale

of historical leaders in vocational education in responding to critics of vocational education and for developing a contemporary field philosophy for vocational education. The linkage of current policy issues to the need for philosophical re-examination was provided by Dr. Al Paulter, State University of New York at Buffalo.

Interspersed throughout the workshop were small-group sessions where the ideas offered in the presentations could be discussed and expanded. From these sessions there emerged general agreement that the development of a consistent and comprehensive philosophy of vocational education would put the field in a better position to:

-effectively communicate its position and needs to Congress, to other federal and state agencies, to the general public and to other groups in the field of education;

-develop more capable manpower and personnel at every level within the field;

-proactively map out future direction based on theoretical premises that have gained consensual acceptance within the field.

The workshop did not produce any easy answers to the challenge of re-examination. It did, however, create a heightened awareness of the complexity of the problem, and its revealed the existence of a broad base of interest within the field. Participants individually and collectively agreed that the problem addressed at the workshop is a national problem; one that should rank high priority in the future, requiring immediate attention as well as prolonged developmental effort.

The directors of the workshop, Dr. Floyd McKinney, Texas A&M University and Katy Greenwood, University of Minnesota, suggested that each of the participants serve as a resource person within their own state to involve as many people as possible in the re-examination of the philosophy of vocational education. You are encouraged to get in touch with the following persons who represented your state at the workshop:

(Representatives from state listed)

A symposium at the AVA Convention in Atlantic City has been planned for Friday evening, December 2, 1977. Follow-up reports will be given on further developments and plans for approaching the re-examination of philosophy of vocational education.

There were no representatives from your State, however, please feel free to use any information from this release in your next newsletter.

A symposium at the AVA Convention in Atlantic City has been planned for Friday evening, December 2, 1977. Follow-up reports will be given on further developments and plans for approaching the re-examination of philosophy of vocational education.

APPENDIX R

LETTER
TO
HOWARD HJELM

TEXAS A&M UNIVERSITY
COLLEGE OF EDUCATION
COLLEGE STATION, TEXAS 77843

VOCATIONAL EDUCATION PROGRAMS

June 7, 1977

Dr. Howard J. Hjelm, Director
Division of Research and Demonstration
Division of Occupational and Adult Education
Office of Education
Seventh and D Street, S.W.
Washington, D.C.

Dear Dr. Hjelm:

This letter is sent in the interest of giving suggestions for funded activities under the Education Amendments of 1976--programs of national significance. We urge that you allocate funds for an activity that will deal with the problems of vocational education philosophy and policy development.

The problem is such that activities should involve not only research (or inquiry) but also development and personnel training activities.

During 1976-77, we had the priviledge of hosting a workshop funded by USOE and working with a group of workshop participants on this particular problem; we were able at that time to analyze the nature of the problem and identify further work that needs to be done. One of the strong recommendations from the 125 participants was that the problem of philosophical development be named a priority for funding under the new vocational education law.

Since the Smith-Hughes Act in 1917 there has been no intensive effort broadly within the vocational education community to research viable philosophic alternatives for vocational education or to analyze critically how vocational education is justified within the educational system. Philosophical re-examination and subsequent development must occur. This is crucial to the field of vocational education. If it does not occur, and if personnel within the field are not made aware of a contemporary rationale for vocational education, it is possible that the philosophic base that is practically nonexistent today will erode completely.

The problem exist at all levels of the vocational community. Certification requirements in each state require a course in philosophy or principles of vocational education. However, a recent survey indicated that the personnel teaching these courses have not been adequately prepared to transmit a vocational philosophy nor do they have curricular materials or a research base to

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(Dr. H.J. Hjelm, continued)

transmit a viable position. The field of vocational education can no longer rely on "Prosser's principles" as they did in 1917. Administratively, the philosophic base is needed before workable planning and policy making can occur.

A project should be funded which would utilize an advisory committee made up of all diverse roles in vocational education. It should be, at a minimum, a three year effort and should incorporate research, development and training activities in a sequential manner. It should be funded at a minimum of $400,000 to $500,000 for a three year period.

This problem is crucial; other related problems such as sex role stereotyping and inattention to the disadvantaged can only continue if the more basic problems of philosophy is not attacked.

Yours truly,

Floyd L. McKinney
Project Director
Workshop for Interpreting
Vocational Education

Yours truly,

Katy Greenwood
Associate Director
Workshop for Interpreting
Vocational Education

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APPENDIX S

RECOMMENDATIONS
STATE VOCATIONAL EDUCATION
STAFF

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SUMMARY - Group Sessions by Vocational Role
Thursday, March 10, 1977

Bill Porter
New Hampshire Department of Ed.
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Concord, New Hampshire 03301

STATE VOCATIONAL EDUCATION STAFF

I. Individual Strategies

A. Write a letter of concern to Acting Commissioner Pierce

1. Thanks for his interest and contribution to our conference of vocational leaders.
2. Requesting still further leadership on the part of USOE and national organizations in providing coordination for the implementation of activities relating to the development of a national philosophy of vocational education.
3. Indicating the relationship as you see it between philosophy development and the delivery of effective services to students (i.e., rationale for philosophy development.)

B. Communicatethe concerns of this conference to vocational educators in your state. Promote and coordinate their involvement and input toward the development of a vocational philosophy so that you can attend a future conference (field review) and accurately represent them.

II. General Strategies

A. Project staff will develop an action memo--a short, hard hitting list of recommendations for a plan for developing a philosophy.

B. The action memo will be distributed to the workshop participants. A copy with a cover letter will be delivered to William Pierce and relevant groups listed below.
1. Same as individual memos
2. Plus the identification of the various groups to be involved (USOE, AVA, NACVE, NASD, SACVE's, USDL, etc.) and some indication of their respective roles in policy development.

C. Action memo will include our recommended plan which contains these elements:
1. The Commission should appoint in consulation with groups such as those indicated above, a task force who will be responsible for the development of a national vocational education philosophy.
2. The Commissioner should provide an appropriate staff coordinator and sufficient discretionary funding to allow the task force and the staff to carry out the following:
   a. Conduct a critical review of the philosophical position of the early leaders and develop contemporary draft position papers and plans for implementing a systematic approach to a vocational education philosophy and principles.
   b. Conduct initial field reviews of these preliminary efforts for consideration, criticism, and input from vocational educators at all levels (states should see that people at this conference represent them).
   c. Task force would develop a draft philosophy statement for second field review by December, 1978.
   d. Final philosophy statement developed and distributed and a plan or mechanism established for periodic review of the philosophy developed.

A statement:

The vocational leaders at this workshop pledge their support for this effort as do the project staff at Texas A&M University and both will assist the task force to the extent of their combined resources and capabilities at any stage in the development of the philosophy.

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APPENDIX T

RECOMMENDATIONS
VOCATIONAL TEACHER EDUCATORS

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SUMMARY - Group Sessions by Vocational Role
Thursday, March 10, 1977

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VOCATIONAL TEACHER EDUCATION

1. Proceed with the appointment of a national commission. The commission would develop a paper on the philosophical base for vocational education to be issued as an interim position statement. It should receive wide dissemination with provision for feedback.

   The commission should be appointed by no less than the Deputy Commissioner, possibly by the Commissioner or the President.

   There should be broad-based indentification of possible membership. Committee membership would include broad-based representation, including students, minorities and females, of competent persons.

2. Within a year, efforts should be made to have the materials distributed at the conference commercially published, after a review for possible inclusion of other items, as a book of readings for use in graduate and under-graduate philosophy of vocational education courses.

3. The AVA should be encouraged to appoint a standing committee that would facilitate a continuous dialogue of the philosophy of vocational education.

4. Teacher educators in attendance at this meeting should meet with other vocational teacher educators as well as other vocational education personnel (State Department of Education; Staff Development persons, etc.) in their states to disseminate the materials distributed here and familiarize them with it. This would encourage their use in undergraduate and graduate courses. This could possibly be accomplished through the use of EPDA funds.

5. The major activities of this workshop should be written up and widely disseminated to the vocational education public. Particular emphasis should be given to the relationship among philosophy, policy, and principles and the call for the re-examination of our philosophical base as well as plans for the future.

6. Efforts should be made to develop some guidelines for the teaching of philosophy of vocational education. This would help teacher educators to scope and sequence their efforts at the institutional level and to articulate them with other philosophy courses (i.e., philosophy of education).

7. There should be active pursuit of funding, from such sources as the USOE, private foundations, etc., for the continuation of the project. The project should not be allowed to die.

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SUMMARY - Group Session by Vocational Role
Thursday, March 10, 1977

Dewey Adams (facilitator) Group B
The Center for Vocational Education
1960 Kenny Road
Columbus, Ohio 43210

VOCATIONAL TEACHER EDUCATION

A. Ideas on strategies

1. There may be a problem in organizing a task force for actually doing reflective type thinking. Task force might take the lead in coalescing position, perspective paper, maybe vocabulary clarity or a basis for arriving at a professional philosophy or position.

2. Need for more places to publish articles in the realm of philosophy.

3. Promote the development of teaching process and thus new leaders to think, to further the reflective, philosophizing process.

4. Encourage a regular AV Journal section on philosophic development.

5. Encourage the regular and periodic review of articles in other journals.

6. A related review of monographs by CVE(Ohio) and/or other organizations in the profession.

7. A review of perspective/position paper as a basis for task force work on philosophic rationale or position for the profession.

8. Planned dialogue groups (brown bag seminars, advances, etc.) on a regular basis by teacher education and State Department of Education personnel with respect to philosophic development.

9. Efforts to eliminate barriors (administrative rules, policy decisions, etc.) which tend to hamper reflective thinking.

10. Poll the profession to identify and convene the best minds for task force work--no pay but voluntary effort.

B. Ideas on time schedule (task force)

1. First year - task force clarify its purpose, agenda, tasks, etc.
continue the dialogue from this workshop

2. Second year - continue process and move toward development and evaluation of a philosophic matrix

3. Third year - question a "statement" of philosophy
prefer a Paulter-type matrix for philosophic examination,
thus arriving at a professional position.

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APPENDIX U

RECOMMENDATIONS
ADVISORY COUNCIL
FOR
VOCATIONAL EDUCATION

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SUMMARY - Group Sessions by Vocational Role
Thursday, March 10, 1977

Virla Krotz (facilitator)
NACVE
California State Bd. of Education
44 Monte Vista Road
Orinda, California 94563

ADVISORY COUNCILS FOR VOCATIONAL EDUCATION

1. Request that the conference staff prepare a journal article to broadly describe the considerations expressed in a positive, readable manner. That is, to describe that emerging elements and considerations expressed in the small group summary.

2. Effort be made to secure funds as soon as possible as an extension of the work of this conference for a task force. The members of this task force should include representatives of groups presently working in this area and those affected by the emerging thoughts regarding philosophy, principles, and policies of vocational education.

3. The task force will serve as a clearing house to coordinate activities and work toward development of a national policy of vocational education.

4. At the AVA December, 1977 meeting, an interium report from the task force will be given to those interested in a special session.

5. Given appropriate funding, a task force will present a final report on national philosophy(ies), principles, and policies in December, 1978 at AVA.

6. Request AVA to make national philosophy(ies), principles, and policies the theme of the 1978 convention.

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APPENDIX V

RECOMMENDATIONS
LOCAL VOCATIONAL ADMINISTRATORS
AND
COMMUNITY COLLEGE ADMINISTRATORS

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Local Vocational Administrators and Community College Administrators

Darrel Heitzman, Program Coordinator
Surburban Hennepin County Area Vocational Technical Schools
1820 North Xenium Lane
Minneapolis, Minnesota 55441

A. Focused primarily on a regional task force which we feel must be national in scope.

We encourage this task force to include people at the practitioner level and even more, parents and students that find service in the vocational areas.
Above all, someone who is in contact with students, someone who deals with them everyday and can reach out and touch a student.

Perhaps this is a grass roots type of task force although the term was cast our in our meeting and immediately withdrawn. The important thing is that we implore you to contact people who are in the business of implementing programs on a day-to-day basis.

B. General area of developing a philosophy

As we look across our field, we see many, many people that are working on the same problem. We hope that somehow in developing our strategies someone coordinate the efforts of all of those groups. Many of these people are working on identical problems.

C. Development of a philosophy to be given to a national advisory committee

1. we feel we need a defensive posture immediately, something we can start using tomorrow
2. recognizing the time element and recognizing that we are involved in day-to-day activities on the local level

We need to provide a policy statement that will give us some direction during the interim period, during the time that it will take to develop a full blown, hair splitting type of vocational philosophy.

3. we need to develop a full blown philosophy

I do not know if we are talking about three groups to develop three seperate positions. Namely, the defensive posture which we need immediately or the policy statement to provide us some direction during the interim period of the full blown philosophy.

Regardless who develops these three areas, we feel that the people involved should be involved in all three areas. This does not necessarily mean the same people to develop all three areas but there must be some interaction between the three areas, some linkage between those three areas. Perhaps a central core of people could be used, not necessarly the same people on each group. Perhaps groups from other areas could be drawn in to work on various parts with the central core.

D. Local group is needed to continue our efforts

In the group, there were a large number of people from the Nashville areas. These people were already planning to get together with principals.

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guidance counselors and other administrative people in order to provide a local kind of philosophy.

E. State Level

The state level people need to get involved. People who are meeting day to day, week by week, month by month at the state level. Perhaps some state level workshops could be provided. The main emphasis would be to get the word to the lower stratum of our peers. Lower being used here not in a derogatory sense, but simply to identify those people who could not be here today. (Those working at the instructional level; teachers, guidance counselors, parents and students)

F. As local administrators, we speak to our critics everyday. These critics are not in Washington. They are right here in this building or for some people, right down the street. There are people here that have schools just two block from here. When they go back to work this afternoon, they are going to be faced with meeting some of the critics of education. They are standing in line outside their offices or buildings. The local administrator needs some kind of a philosophy to operate with this very afternoon.

G. Preventive criticism

We have all heard the stories of developing the areas of preventive medicine. Perhaps what we need here is some type of system of preventive criticism for vocational education. By preventive criticism we are talking about some way to intercept those people who are speaking out against us before they get to the podium. Almost all or our critics could have been caught before the problem became a serious one, before they got to the rostrum, some administrator someplace probably had an opportunity to speak with him before he got to the rostrum.

PERSONAL OBSERVATIONS OF GROUP

These are a group of local administrators that are committed to what they are doing. They have gained from this kind of workshop and they are deeply involved with providing a philosophy of their own, perhaps a personal philosophy, perhaps a local level philosophy. We consider the workshop one that initially started the vocational philosophy movement.

COMMITTMENT VERSUS INVOLVEMENT

This story has to do with the kamokazi pilot who flew 17 missions. He was involved but not necessarily committed.

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